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THE ORIENTAL CHURCHES.

Observations in the East; chiefly in Egypt, Palestine, Syria, and Asia Minor. By John P. Durbin, D.D., late president of Dickinson college; author of "Observations in Europe," &c. In two volumes, 12mo. New York: Harper & Brothers, 1845.

EVERY student in ecclesiastical history is familiar with the early prosperity and splendor of the oriental churches. Built up, many of them, by the apostles themselves, or their immediate disciples, and often watered by their blood, they continued to increase and to flourish for centuries, and diffused throughout the entire east, together with the light of the Gospel, the inestimable benefits of Christian civilization. Episcopal sees were erected in all the principal cities; and, whenever they were established, there grew up around them those admirable institutions of learning and charity which have always followed in the train of Christianity, and which have contributed so powerfully to change the face of society. The great patriarchal sees of Alexandria, Antioch, Jerusalem, and subsequently that of Constantinople, became the radiating points of a new literature and a new civilization, much more useful and permanent, if not more brilliant, than had been those of the ancient classical times.

During the first four centuries, Alexandria, the capital of Egypt, was the great commercial emporium of the east, as well as the principal seat of Christian philosophy and literature. Founded by St. Mark, the favored disciple of St. Peter, the patriarchal see of this city was the first in order and dignity after that of Rome, the see of St. Peter himself. Its Christian school, founded early in the third century, had produced a Clement, a Dionysius, and an Origen; and it had also numbered among its illustrious occupants the glorious names of a St. Alexander, a St. Athanasius, and a St. Cyril.

Next in point of rank came Antioch, the ancient capital of Syria, the second

city of the east, and the see of Peter during the first seven years of his primacy, before he removed it to Rome under the Emperor Claudius. Its Christian schools were likewise famous throughout Asia, and exercised a powerful influence over theological studies.* The great St. John Chrysostom had been there trained to virtue and learning, and for many years of his early career his voice had in this church eloquently proclaimed the magnificent beauties and impressive truths of Christianity; while the sainted Flavians and other great and good men had successively discharged therein the office of patriarch. The third of the oriental sees was that of Jerusalem, founded originally by St. James, and subsequently illustrated by the virtues and learning of the St. Cyrils and the Juvenals.

It was only in the fourth century that Constantinople, till then called Byzantium, attained to the dignity of even an episcopal see; and until near the close of that century it was content to occupy the *fourth* place among the patriarchates of the east, and the fifth after that of Rome. It was only by a bold innovation on this ancient order of things, first admitted by the Greek bishops of the second general council, held at Constantinople in 381, and pushed still farther by those of the fourth general council, held at Chalcedon in 451, that this see was placed *second* after that of Rome.† The Roman pontiffs and the western church, however, never approved of this innovation, which they viewed as both unjust to the other patriarchal sees, and fraught with danger to the peace of the church. The event has, alas! but too sadly proved the wisdom of their forecast, and the justice of their forebodings! These ambitious steps of the Constantinopolitan bishops finally led to the Greek schism with all its endless train of evils. But before it took place the see of Constantinople was rendered illustrious by such men as St. Gregory Nazianzen and St. John Chrysostom, to say nothing of many other great names.

The other distinguished episcopal sees of the east in the early ages of Christianity were those of Ephesus, Smyrna, Cæsarea, and Edessa; to say nothing of the other churches mentioned by St. John in the first chapters of the Apocalypse, and of those spoken of by St. Paul in his Epistles, and by St. Luke in the Acts of the Apostles. The great St. Basil, St. Ephraim, St. Gregory of Nyssa, Eusebius, the father of church history, and a host of other illustrious writers, shed a flood of light and splendor on the early history of the oriental churches. *Their* fame is confined to no country and to no age; it belongs to all generations and to all Christendom.

We have no means of ascertaining with precision the Christian population of the eastern church in the fourth and following centuries; or what proportion it bore to that of the west. That it was immense may be gathered from the fact, that the east then teemed with an abundant and overflowing population, the vast majority of which was Christian. By the beginning of the fifth century, paganism had so far declined as to be almost reckoned among the things that were. Another fact may serve to give us some idea of the great extension of Christianity at that early period, and may also enable us to estimate the relative Christian population of the east and of the west. Learned Christian antiquaries inform us that, towards the close of the fourth century, there were about *eighteen hundred bishops* in all Christendom, of whom nearly a thousand belonged to the eastern church. The episcopal sees were then, however, much more limited in extension than they are at the present day, and therefore much more

* This influence became, subsequently, of a dangerous character, from the growing rationalistic spirit which pervaded its investigations. This remark is, to a certain extent, also true of the school of Alexandria. The school of Edessa, under the guidance of St. Ephraim, was much more unexceptionable. See Newman's "Essay on the Development," &c.

† It must be observed that this regulation had reference only to ecclesiastical rank, and that the famous 28th canon of the latter council was not subscribed by one-half of the bishops, nor by the legates of the pope.

numerous in proportion to the population. This was more particularly the case in the east, and also in northern Africa. Thus we find that of the eight hundred bishopricks in the west about four hundred were in northern Africa alone! Yet no one would surely pretend to infer from this circumstance that the Christian population in that small portion of Africa was one half of that in the entire west.

Upon the whole we may, perhaps, conclude that, during the first eight centuries, the number of Christians in the east and in the west was about equal. After the final conversion of the northern nations, effected successively in the fifth and following centuries to the tenth, the western church acquired an immense preponderance in numbers; and, after the final consummation of the Greek schism in the eleventh century, this preponderance has gone on steadily increasing, until, at present, the western church has nearly *four times* as many in number as the eastern, including the Russian church and all the oriental sectaries. Ever since the schism, the Greek church has been steadily declining, and the Latin church has been as steadily progressing.

But the glory of the Greek church during the early ages belongs to the great body of Christians; for, during all that period, the eastern and the western churches were united into the one Catholic church, "the one sheepfold under the one Shepherd." Viewing the subject in this light, every Catholic heart must exult at the former splendor, and weep over the present fallen and forlorn condition of the oriental churches. Could the great and illustrious bishops and saints who once shed so brilliant a lustre upon that portion of Christendom now arise from their tombs, how sad a prospect would break upon their vision! Would they recognise in the present desolate and degraded condition of the oriental Christians any traces of that prosperity which they had formerly witnessed, and to which they had, under Providence, so greatly contributed? Alas! how the face of things has changed. The glory of those time-honored and illustrious sees has faded for ever. For nearly four hundred years has that once chosen portion of God's inheritance been groaning under an oppressive and a crushing Turkish slavery; many of her once flourishing cities blotted out from the face of the earth, others lying desolate and in ruins, and even those which remain shorn of half their original splendor! Alas! for the uncertainty of human events! Alas! for those sins which brought down so terrible a chastisement of heaven!

It is, indeed, a sad thought, but one full of instruction for us, that what was once the blooming garden of Christian civilization has now become a dreary waste, a frightful wilderness; all its flowers blighted, all its fruits plucked. Asia Minor, once the Eden of the world, and the most refreshing spot in Christendom, is now strewn only with ruins and with tombs, and has become a vast necropolis, or resting place for the ashes of the dead! Dr. Durbin draws the following graphic picture of this striking contrast:

"Our road lay directly over Mount Pagus, from the heights of which we descended by an ancient paved way, much broken up, into one of those incomparable valleys of Asia Minor, which to the eye seem to be completely shut in by high, broken gray mountains, and yet are connected with the adjacent valleys by narrow extensions between the mountains. . . . . Their wonderful fertility, when well cultivated, may be inferred from the fact that, in ancient times, the smallest of them sustained a city with its dependent towns, and each of the largest was adorned with several cities, some of which were remarkable for population and wealth. The names of most of these are preserved in history, but the sites of many are utterly unknown. Indeed, Asia Minor may be considered one vast solitude, rendered exceedingly impressive by the number of cemeteries which the traveller sees every few hours. No villages or towns are in sight of them. No groves of cypress or terebinth shade them. The former glory and power of the countless millions that sleep in them are indicated by the fragments of marbles, columns, pedestals,

richly carved capitals, friezes, and sarcophagi, which lie half covered by the tangled thickets of shrubs, viáes, and wild flowers, on which the flocks of the wandering Turkman occasionally browse. Indeed, all Asia Minor appears like one vast necropolis of the unknown and forgotten dead. The cemeteries of towns at present inhabited are usually adorned with groves of evergreens: the cypress is appropriated to the Moslems, the terebinth, or common fir, to the Arminians and Greeks, but the graves of the Jews, either by choice or from coercion, are unadorned even by an erect stone. Their grave-yards throughout the east are naked, stony fields, a striking picture of desolation and distress."*

This frightful desolation extends to the very heart of Asia Minor; to the banks of the Hemus, and to the once smiling borders of the Gygean lake. Hear our reverend tourist:

"They (the guides) were lost for four hours, during which we literally wandered *among the tombs*, both ancient and comparatively modern; the former being the *tumuli* of the old Lydians, the latter, cemeteries of the Mohammedan population, which has long since disappeared from the Sardian plains. No where did I feel so forcibly the desolation of Asia Minor as when I sat amid the foundations of Sardis, crossed those plains, now without an inhabitant, on which Cyrus, Xerxes, Darius, Alexander, Antiochus, and the Roman had marshalled their millions of warriors, and decided the fate of empires, and wandered amid those vast cemeteries which, for two thousand five hundred years, received the successive generations of cities and towns, of which now not a vestige remains."†

This desolation pervades the entire extent of the Turkish empire, both in Asia and in Europe. Every where the population is melting away under the influence of a ruthless and senseless despotism. The empire itself is fast tottering to its fall; and in this circumstance alone is found the principal hope of the speedy emancipation and more brilliant future of the oriental Christians.

"But the decrease of the population," says Dr. Durbin, "is the most marked symptom of decay. At first the decrease occurred chiefly among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last two centuries it has taken place among the Moslems themselves. The traveller is struck with astonishment and filled with melancholy as he beholds the crowded and countless cemeteries amid vast solitudes where, but a few generations past, flourished populous cities, towns, and villages; the turbans on the tombstones testify that a Mohammedan and not a Christian population is buried there. So I found it every where in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capital, through Roumelia to the Danube, naturally one of the most fertile portions of the earth."*

Captain Frankland, another tourist, to whose testimony he appeals, furnishes the following sad account of that once flourishing portion of the Turkish empire:

"From the banks of the Danube to the shores of the Propontis, the traveller will see fertile provinces lying waste, well inhabited cities of the dead (cemeteries), but desolate and ruined abodes of the living. He will see the remains of the arts, and the civilization of a former and a better age, and but few marks of the present era, save such as denote barbarism and decay. The few towns that he will meet with in his long and dreary journey are rapidly falling into ruin, and the only road now existing, and which can put in any claim to such an appellation, is either of the Roman age, or that of the great Sultan Solyman; but even this pavement is almost worse than nothing. Wherever the Osmanli has trod, devastation and ruin mark his steps, civilization and the arts have fled, and made room for barbarism, and the silence of the desert and the tomb. 'Where the sultan's horse has trod, there grows no grass,' is a Turkish proverb, and a fatal truth."†

Dr. Durbin thus sums up his remarks on this subject:

"The extent of this decay of population can not be accurately ascertained, as no census is ever taken. The various countries comprising the empire possess natural capabilities sufficient to support the declarations of history that they teemed with population at the time of their first subjection to the Mohammedan power. Comparing their condition now with what

* Vol. ii, p. 118 and seqq. † Ibid, p. 152.

* Ibid pp. 259-60. † Ibid. p. 261.

it was then, we shall not exaggerate the decrease of population when we say that THREE-FOURTHS of it have disappeared, and the progress of decay is increasing rather than diminishing. It is impossible to approximate with certainty the present population of Turkey. Reid says that in the seventeenth century it was about forty-one millions; 'but at the present day, it is a matter of doubt if the Turkish sceptre *de facto* sways over eight millions of people.' C. B. Elliott estimates the present population at about twenty millions, and the natural capacity of the country sufficient to sustain four times twenty millions. Amid these conflicting estimates, one point stands forth undisputed, the rapid and increasing decay of the Mohammedan empire."*

In spite of the long continued and grinding oppressions of the Turks, the Christians, even at this day, constitute considerably more than ONE-FOURTH of the entire population of the empire. This is, indeed, a consoling fact, and one that speaks favorably of the perseverance of the Christians there in the midst of trials which have seldom fallen to the lot of any other body of men, whether political or religious. It shows at least the utter powerlessness of persecution; if it does not even lead us to hope, that Providence has yet in store some great blessing for the oriental churches, and some high mission for them to accomplish.

"It is strange," says Dr. Durbin, "that the western churches should be aroused by the more recent results of the researches of enterprising and intelligent travellers, who have established the fact, that more than one-fourth of the people of the Turkish empire are professed and steadfast Christians. Hassel sets down the Mohammedan population of all Asia at seventy millions, and the Christian at seventeen millions. But if we confine the comparison to the Turkish empire, it will be much more favorable to the Christians. Mr. Southgate estimates the Christian population of Turkey and Abyssinia at fifteen millions, more than one-fourth of the whole; and if the comparison were confined to Turkey in Europe and Asia, the Christian population would amount to perhaps one-third: it would certainly, if the Bedouins be excluded, and the comparison limited to those who dwell in permanent habitations. Turkey in Europe has a population of about seven millions, of which four millions are Christians. The Westminster Review, for January, 1841, estimates the Christian population of Syria at one-third of the whole."*

The interest of this fact is greatly enhanced by the circumstance, that the Christian population is distributed throughout the whole empire, chiefly in the largest cities and at the most favorable and commanding points, where their influence is most likely to be felt; and also by the additional fact that they are, in general, the most intelligent portion of the population. The Armenians, in particular, are the great merchants and bankers of the east. Add to this, that each Christian nation has a separate organization of its own, and is ruled by its own patriarch, and that all those in communion with the Roman Catholic church—a large body as we shall soon see—are moreover under the special protection of France or of some other European Catholic power; and we may then be prepared to estimate the importance of the Christian population in the Turkish empire, and the weight it must necessarily have hereafter in deciding even the political destinies of the east.

While the Moslem power is daily declining, that of the Christians is constantly on the increase; and the day, we hope, is not far distant, when this haughty power shall be laid in the dust, and Christianity shall resume its ancient empire in western Asia. Fondly do we trust that God may hasten the coming of this happy day, the earlier dawn of which hath already appeared in the east. Fervently do we hope and pray that the cruel captivity of the oriental churches may at length cease; that they may again sit down with us in peace in the house of our Lord, in the unity of faith and of love; and that the church may again have the consolation of witnessing—what she beheld during the first eight centuries—the union of the east and west in the same faith, in the same worship, and under the same spiritual government.

* Ibid. pp. 261-2.

* Ibid. p. 276.

How is this result to be secured? And is there any reasonable hope that it will ever be realized? More unlikely revolutions have often occurred in history; and we know, that since the final consummation of the Greek schism, a reunion of the churches was temporarily effected at two different periods, once in the thirteenth, and once in the fifteenth century. Why should it not take place again, and under more favorable auspices? Has not the Greek church been scourged long enough for its pride and disobedience? Should it not at length feel "humbled under the powerful hand of God?" After having been so long chastised, should it not finally learn wisdom, and return to the bosom of unity?

There is no doubt, that the forlorn condition of the Greek church for many centuries past is an effect of a divine retributive justice. The Greeks had ever been proud, disputatious, cavilling, and insubordinate. Nearly all the heresies which troubled the repose of the primitive church originated amongst them, and were condemned by councils convened within their borders. And the worst feature in their religious errors was this, that, though generally of a speculative character, they were aimed at the very foundations of Christianity—at the doctrines of the Trinity and of the incarnation. But the great reason of the signal chastisement inflicted on them is found in the towering pride and ambition of the patriarchs of Constantinople. They could not brook the primacy of the Roman see, which, nevertheless, the Greek church had acknowledged for centuries; and God gave them up to a reprobate sense, and made them the slaves of the Grand Turk. They escaped from an imaginary, and fell into a real bondage. Their example is a striking commentary on the divine declarations, "pride goeth before a fall," and "every one that exalteth himself shall be humbled."

Two facts at least are undeniable;—all history proclaims their truth: the Greek church prospered so long as it was in communion with Rome; it has constantly declined since the date of its separation from Rome. God blessed it while it was connected with that rock upon which Christ built his church; his malediction has lain heavily upon it ever since it was riven by schism from that rock. It is now like a branch torn from the living vine; deprived of the vital sap, it has withered and died. Christ never promised his grace or blessing to any but those who were humble, who heard the church, and who walked in unity and charity. The signal punishment of the Greek church is an impressive commentary on this great truth.

Every one must be forcibly struck by the fact, that, while all the once flourishing and famous episcopal sees of the east are either entirely blotted out of existence, or are dragging out a miserable life in bondage and darkness; while Antioch and Ephesus have disappeared, and Alexandria, Smyrna, and Constantinople are covered with the pall of death; Rome, though time and revolution have dealt more severely with her than with any other city in the world, still remains, the same flourishing, vigorous, and "eternal" city—the only one of the apostolical churches which has preserved its succession unbroken, and which can carry us back to the days when the apostles received their commission from the lips of the blessed Jesus. How explain this singular phenomenon, but by the principles indicated above? Is not the permanency of Rome, under all the circumstances, a most palpable fulfilment of Christ's prediction addressed to St. Peter: "Thou art Peter, and upon this rock I will build my church, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT?" It is impossible to explain it in any other way, unless we virtually deny an all-ruling Providence, and ascribe all the great results of history to a mere blind chance or fatality.

That the Greek church is reduced to a

state of great ignorance and degradation, there is no doubt. Dr. Durbin bears evidence to the fact in many passages of his interesting "Observations." We must content ourselves with the following:

"The power of the priesthood over the people in the oriental churches is incredible, and it is often exercised in the most rigorous manner, particularly among the Greeks, whose clergy exact oppressive fees for the performance of every religious service—for marriages, funerals, and the sacraments—all of which are matters of barter, and are paid for according to the wealth of the party served. No preparation is required for entrance into the holy office of the ministry; and there are no schools for the prophets, in which they may obtain some knowledge of divine things before they enter upon the service of the altar. This deplorable state of the oriental communions is not a matter of surprise when we remember their long night of darkness, and the oppression under which they have been subjected."*

Their separation from Rome, we sincerely believe, has had at least as much to do with their present corruptions as the long night of darkness and servitude in which they have been involved. Another cause of it is the marriage of the clergy, more or less in use among them. A married clergy can not be expected to be so much separated from the world, so much addicted to study, or so devoted to the interests of religion, as one that is single; and no one can travel in the east without being forcibly impressed with the difference, in all those respects, between that portion of the Greek clergy which leads a single life, and that which is involved in the troubles and solicitude attendant on providing for a family. Dr. Durbin is, however, not correct in stating, without any qualifications, that the "Greeks reject the celibacy of the clergy:" for it is a notorious fact that they continue to prize celibacy as a state more perfect than that of matrimony, whenever it is embraced through those religious motives indicated by St. Paul.† This is apparent from the fact that they universally require their monks and bishops to be celibitaries, that no priest is allowed to marry after ordination, and that no one is admitted to orders who has been married more than once, or who, in the language of St. Paul, to whom this discipline is ascribed, has been the husband of more than "one wife." Dr. Durbin should have stated these well known features in the oriental discipline in regard to celibacy.

He, however, bears willing testimony to another most remarkable fact, that *all* the Greek churches, no matter how much separated from each other by sectional feelings and sectarian prejudices, unanimously agree with one another, *and with the Roman Catholic church*, in almost all those distinctive points of doctrine and discipline in which Protestants differ from us. Here is his evidence.

"To the Protestant Christian there appears a wide spread blight upon this fair field of missionary hope and enterprise in the almost universal corruption of all the oriental communions. It is not to be denied, that in all essential points of doctrine and order, the Greek, the Arminian, the Syrian, and the Nestorian churches agree substantially with the Roman Catholics of Europe. Some of the points of difference regard matters of discipline, as the supremacy of the pope,* and the celibacy of the clergy, both of which the oriental churches† steadfastly reject; others are speculative, as, for instance, the doctrine of the Greek church with respect to the procession of the Holy Ghost from the Father *only*, and not from the Father *and the Son;* and that of the Syrians and Nestorians, who are Monophysites, (!) holding that there is but one nature in Christ. But in all essential elements of church government and doctrine, they agree with the Roman Catholics of Europe. They believe in the three separate orders of the ministry, regularly derived, by unbroken succession, from the apostles; and each principal church has its patriarch, which (who?) bears nearly the same relation to it that the pope does to the Latin church. They believe in the seven sacraments, and

* Vol. ii, pp. 284-5. * 1 Corinthians, ch. vii.

* This is a *doctrine*, and not a mere matter of discipline.

† He means, of course, those oriental churches which are not in communion with Rome, and, in a note, he excepts the Maronites. He might have excepted large bodies of Christians in almost all the other branches of the oriental church.

in the same sense that the Romanists (!) do!"*

In proof of all this, he furnishes us† with a literal translation from a portion of the catechism now used by the Armenian churches; which translation was made out by one of the American Protestant missionaries. While we praise his candor in thus stating a fact which is notorious to all persons of any information, but which has nevertheless been denied by the ignorant and superficial, we can not but smile at his singular carelessness or ignorance in setting down the Nestorians as "Monophysites holding that there is but one nature in Christ." He probably meant the Eutychians, or Jacobites; for the Nestorians not only hold the precise contrary of this doctrine, but they even go farther, and maintain that there are *two distinct persons* in Christ, the one human, and the other divine. Every child who has glanced at church history is acquainted with this fact; and we are astonished that it escaped a Methodist doctor of divinity.

The oriental churches agree with us, not only in doctrine, but also in many of those religious observances which are most obnoxious to Protestants. Dr. Durbin also attests this, though in his testimony he indulges in the usual ignorant, self-sufficient and slanderous cant, which Protestant preachers consider it their special privilege to employ whenever they speak of what they are pleased to designate by the vulgar nicknames of *popery* and *Romanism*. He says:

"Nor is the worship of the oriental churches freer from corruptions than that of the Roman Catholic. They worship pictures and the cross, as do the Latins, and pay a more constant and ardent devotion than the Catholics to the *Panagia* or 'Holy Virgin, mother of God.' Their reverence for saints is as profound, and their invocation of them as frequent, as among the Roman Catholics. Their public services consist almost entirely in daily matins, mass, and vespers; and when the host (or bread and wine after consecration) is carried among the people, they fall down and worship it with a grosser superstition than even the Latins."*

His feelings were often shocked by exhibitions of public worship marked by all these objectionable traits; and from the tenor of his remarks interspersed throughout his work, we are inclined to infer that he considers the oriental communions more objectionable and "corrupt" than the Roman Catholic itself, and that he would prefer the latter to the former. Nor is he the only Protestant traveller who has come to this conclusion. If the Roman Catholic church be corrupt and erroneous in these things, then is the Greek church also, and to a much greater extent; and the conclusion is irresistible, that Christ permitted his whole church, both east and west, to go to ruin and to apostatize from him for many long centuries, though he had pledged his solemn word "that the gates of hell should not prevail against it;" and though he had positively commanded all "to hear it," under the awful penalty of being reckoned "with heathens and publicans." If we could believe this, we would lose all faith in Christianity and in its divine Author. And accordingly we are not at all surprised that enlightened Protestants are either returning to the bosom of Catholicity, or are rushing headlong into the frightful abyss of infidelity. There is no *rational* medium between the two.

How are we to explain the astonishing consent of the Greek communions and the Roman Catholic church in maintaining all those distinctive doctrines and principles which Protestants unanimously reject? We can explain the phenomenon in only one of two ways: either by saying that the Greeks received these doctrines from the Latins, or the Latins from the Greeks; or that they both received them from a common source, dating back to a period prior to their separation. The former hypothesis is untenable and even absurd; for how is it to be believed that churches so

* Ibid. pp. 281-2. † Ibid.

* Ibid. pp. 283-4.

averse to each other would have consented quietly to abandon their ancient faith and discipline at the bidding, or through the influence, of a hated rival? Besides history is not only wholly silent as to this change, but it teaches precisely the contrary: that neither church borrowed any thing from the other after the schism. We are, then, compelled to fall back on the latter mode of explanation. But whither does it lead us? It leads us to the admission of the startling *fact* that the whole church of Christ, both Greek and Latin, unanimously held all these doctrines as early as the eighth century! And that, if the Roman Catholic church be now wrong in maintaining them, the *whole church* of Christ has been involved in a fatal error ever since that period!

But the chain of inference does not terminate with the eighth century; for the Nestorians and the Eutychians left the church in the fifth century, and yet they unanimously hold the self-same principles! Then the corruption of the original doctrine, if it occurred at all, must have taken place before the beginning of the fifth century. The question returns: *When* did it take place? *Where? Under what circumstances? By whom? Who* were the opponents of the bold innovator? In *what council* of bishops was he condemned? Tell us all about it; for we wish to be informed. History tells us of the origin of every error and heresy, of its author, of its circumstances, of its condemnation. Why should it not give us the desired information on this other all important subject?

But the change took place silently and imperceptibly, and without any one being aware of it! If so, what evidence have you that it took place at all? If no one perceived or knew it at the time it happened, how comes it that *you* perceive and know it centuries afterwards? This is the old excuse: while the soldiers were asleep the disciples came and stole the body of the Lord! If the witnesses were asleep how did they know the fact to which they testified? But you reason even more foolishly than reasoned the Jews: they brought at least *sleeping* witnesses; you bring no witnesses at all!!

The conclusion reached above, then, returns in all its force: either the Catholic church is true, or Christianity is not: there is no alternative.

Dr. Durbin relies chiefly on the labors of the Protestant missionaries in the east for the purification and complete regeneration of the oriental churches. He devotes a comparatively large portion of his "Observations" to this subject. And yet, to read his own account, partial and exaggerated as it undoubtedly is, one would be inclined to suspect that, if this be the only hope of the oriental communions, the period of their deliverance is indeed very remote. He does not tell us of *one single church* which the Protestant missionaries have erected for the benefit of their converts; nor, in fact, of any thing that they have really done for the conversion of those benighted Christians of the east. Those missionaries, in fact, seem to be very *prudent* men, who take care to keep themselves out of harm's way, and who do not at all ambition the crown of martyrdom. Who ever heard of a Protestant missionary among the heathen that ever suffered martyrdom if he could possibly help it? We have never yet read of one such. The Protestant missionaries in the east seem to confine themselves almost entirely to places of safety, such as the large towns, and the precincts of the European consulates: they issue forth only when every thing is calm and nothing is to be apprehended. Their labors at Smyrna, at Beirout, at Constantinople, seem to be confined almost entirely to European or American merchants and sailors. We have yet to learn of *one single* congregation which they have organized among those for whose conversion they were specially sent out by the board, with a handsome outfit, and a fat salary too, amply sufficient for their comfortable support and for that of their wives and generally thriving families.

At Smyrna, Dr. Durbin says, they have "a chapel connected with the Dutch consulate, in which they perform divine service regularly;" and "the Protestant population numbers *perhaps* six hundred."* "This little leaven," he adds, "is operating *almost unobserved*, yet powerfully, on the ancient Greek and Armenian communities, *gradually* attracting their attention to a purer and more spiritual Christianity."

The usual cant: "gradually and unobserved," yet "powerfully!" Always doing, and yet never doing any thing! The prospect always bright; the fields always white for the coming harvest; yet the realization of hope never coming, and the harvest never gathered in! Money, money, money! Give us more money, and we will convert the heathen, and the benighted Catholic and Greek; this is the battle-cry of the missionaries. The money is freely given; but the promise is never redeemed. The missionaries distribute a cargo of tracts and Testaments, and then they write home that they "hope" soon to convert the world, and that the only thing which is wanting is a little more money, and a few more zealous missionaries, male and female! Was there ever such an imposture as this—one that was so long kept up, though withal so very expensive?

Dr. Durbin virtually and substantially confirms the truth of these remarks. No one can read his work without being forcibly struck with the paucity of result attending Protestant missionary enterprise in the east. The missionaries always work "silently and unostentatiously;" nobody sees any thing they do; yet they do wonders, and they are on the eve of converting the east to Protestantism!

"It is this silent, unostentatious way of conducting the mission," he says, "that leads travellers to suppose that no valuable results are obtained. They see *no churches, no congregations, as the fruit of many years' toil, and a large expenditure of money.* Could they look into the interior mind and feelings of the oriental churches, and note the symptoms of a new life and an approaching resuscitation, they would see that the seed sown is germinating, and it requires no great sagacity to predict a glorious harvest."*

And yet there are constantly employed in the Protestant missions of Turkey and Persia no less than *ninety-two*† missionaries, male and female, with excellent salaries!

The only two places where the missionaries seemed to have any real prospect of success were Hasbeja on Mount Lebanon, and Oroomiah among the Nestorians of Persia. In both these places they have signally failed, and from both they have been ignominiously driven out. Dr. Durbin tells us the sad story in reference to the former place,‡ and the public newspapers have given us information in regard to the latter.

But neither Dr. Durbin nor the religious (!) prints of the day, tell us *half the truth* on either subject. They should have had the candor to say that, on the Lebanon, the American Protestant missionaries were in silent league with the infidel Druses and the fanatical Turks, who butchered in cold blood the Christian Maronites; that they were never molested by them, while Catholic priests and monks and nuns were cruelly massacred; and that their property was as safe there as were their persons. They should also have told us that among the Nestorians these same American Protestant missionaries became hateful for their intolerance and grasping ambition, which aimed at little less than a union of church and state; that they instigated the expulsion of the Catholic missionaries; and that they were themselves expelled in turn by an indignant and enraged people, who could no longer bear with their arrogant assumptions. They should have told us all these facts. And, moreover, they should have informed the world of another public and notorious fact, which no

* Ibid. p. 111.

* Ibid. pp. 296-97. † Ibid.
‡ Ibid. p. 100—note.

one can deny—that, throughout the entire east, these same missionaries are generally looked upon with distrust and even horror, as intriguers, and "wolves in sheep's clothing."* Dr. Durbin himself very delicately lets out this secret; as, for example, when he tells us that "the Greek bishop, his clergy, and his people commenced a violent persecution against their Protestant brethren,"† &c. The east is an uncongenial soil for Protestantism; it can never flourish there; it must seek some *colder* and less radiant climate.

The great bane of the Protestant missions in the east, as elsewhere, is their want of unity and concert. One Protestant sect teaches one set of doctrines; another, another; one pursues a particular line of policy; another one diametrically opposite. They thus come into frequent collision with one another; and the result is that they render themselves the laughing-stock of the keen-sighted orientals, already disposed to look on them with distrust, if not with positive contempt. Dr. Durbin freely admits and even proves that the recent establishment by the English government of an Anglican bishopric in Jerusalem is all a political movement, merely designed to secure an increased English influence in the east.‡ The oriental Episcopal missions, both those managed from England and those sent out from America, seem to have little care for the *doctrinal* reformation of the oriental churches; they take them as they are, and seek only to extend their own influence by laboring to have themselves recognised as brethren; an attempt which has invariably turned out a complete failure. The Protestant missionaries of the American board, on the contrary, profess to aim at the *doctrinal* reform of those churches, but to do it "slowly and imperceptibly," by the diffusion of Bibles, tracts, &c., among the people, by preaching, and by establishing schools. Their scheme has certainly worked very "slowly and imperceptibly;" and so far only has it been successful. Dr. Durbin thus refers to the different modes of operation adopted by the Episcopal and the non-Episcopal missions in Turkey, and to the collision that has taken place between them:

"It is to be regretted that they have come into collision with each other in the midst of these ancient churches, and in presence of the Turk. The chief ground of collision is the validity and authority of their respective ministers, involving the vexed question of the apostolic succession. The Episcopal missions claim to have this in common with the oriental churches, and on this ground propose a union with them, presenting it as the essential bond between churches. The missionaries of the American board, on the other hand, while they insist on the validity of their orders, regard evangelical doctrine and worship as the essential ground of Christian unity. The one mission appears to aim chiefly at obtaining a recognition of its churches as truly apostolic; the other, at restoring the simplicity and purity of doctrine and worship in the oriental communions. It is most desirable that they should avoid collisions, which might be easily done, by each confining itself to the stations and provinces of which it first took possession, and by refusing to enter into the field already occupied by the other."*

It is plain that the Protestant missions in the east have turned out a complete failure. But suppose, for a moment, that they should hereafter succeed even according to the most sanguine expectations of their friends; what beneficial results would follow? They would scatter throughout the east a hundred new warring sects, in addition to the few which already exist there, and they would thus render confusion worse confounded. Endless divisions would take the place of a comparative unity; and with the warm temperaments and ardent minds of the orientals, these countless divisions in religion would infallibly lead to bitter feuds,

* We have ourselves had ample opportunity to become acquainted with this fact, having for several years been thrown into constant intercourse with a great number of intelligent individuals who were natives of almost all the different countries of the east. Their testimony on this subject was uniform and unanimous. † Vol. ii, p. 99.

‡ See vol. ii, p. 288, seqq.

* Ibid. p. 298.

civil broils, and even bloodshed. These would be most certainly the results of Evangelical Protestantism in the east, should it ever be established there, which, however, it never will or can be for the reasons already indicated. Yes, we repeat it, the only hope for the complete regeneration of the eastern churches lies in their reunion with the Roman Catholic church. They flourished so long as they continued in communion with Rome; they have steadily declined ever since their separation; they can hope for renewed prosperity only by a reunion with the great Catholic church. Thus only would they be brought into contact with the great body of Christendom; thus only could they be protected from a grinding Turkish oppression on the one hand, and the fear of falling into the hands of a no less ruthless despotism—that of Russia—on the other. The Turkish empire is doomed; it must fall; and then the oriental churches must either throw themselves into the arms of Catholic Europe, or into the bearish embrace of the monster Nicholas. There is no alternative; for as to Protestantism, it is out of the question.

That the Catholic missions in the east have been, at least to a great extent, successful, and that they have exercised a most beneficial influence on oriental civilization, Dr. Durbin freely admits. He says:

"These oriental papal communions feel that they are brought into direct sympathy with Europe by their communion with Rome, and hence they affect Frank manners and customs to some extent, and are regarded in the east as approximating the Turks in feelings, interests, and habits. Nor is it to be denied that their intercourse with the Roman Catholic church *tends to elevate them in the scale of civilization*, as the priests sent to serve them, being generally educated men, diffuse European knowledge as well as manners among them. It is not possible to estimate the success of the Romish (!) missions to the oriental churches, but the general fact is clear, that they have divided them all, so that there is in Asia a Papal Greek church, a Papal Arminian (Armenian?) church, a Papal church among the Nestorians, a Papal church among the Syrians, and also among the Copts in Egypt. They claim a communion of forty thousand among the Armenians, and fifteen thousand among the Syrians. To each of these papal communions there is a patriarch appointed by the pope, and confirmed by the sultan."*

He forgot to mention the Catholic Chaldeans, who number nearly twenty thousand, the Catholic Græco-Melchites, who are estimated at more than half a million. Whatever Dr. Durbin says to the contrary, "it *is* possible to estimate the success of the Catholic missions in the oriental churches." In Asia alone the number of Christians in communion with Rome, according to accurate statistical statements lately sent to Rome by the Catholic missionaries,† falls little short of a MILLION AND A HALF, most of whom are subjects of the Turkish empire. To these add more than ten thousand in Egypt, and about two hundred and sixty-five thousand within the limits of Turkey in Europe, and the whole number of oriental Christians in communion with the pope will amount to a *million and nearly eight hundred thousand.*‡

We will conclude this paper, already long enough, with one more extract from Dr. Durbin's "Observations in the East." It is taken from what we found the most interesting portion of the whole work, that which gives a minute and detailed account of his visit to the seven Apocalyptic churches referred to by St. John.§ In the present forlorn condition of nearly all of these churches he beheld a striking fulfilment of the prophecies uttered by the beloved disciple in the name of Jesus Christ. The passage which we subjoin refers to the church of Philadelphia, the only one of the seven, except, perhaps,

* Ibid. p. 287.

† Republished in this Magazine, vol. ii, pp. 633 and 697, seqq.

‡ We leave out of the account the Russian Catholics, who alone are estimated at more than five millions and a half.

§ Dr. Durbin visited them all, except Laodicea, which he describes on the authority of other travellers.

Smyrna, which is yet standing, at least in any thing like its former condition.

"The promise of divine interposition in the hour of temptation is the distinguishing feature in this letter of Jesus to the Philadelphians; and wonderfully has it been fulfilled for the last eighteen hundred years. The candlestick has never been removed; the angel of the church has always been there. The altar of Jesus has been often shaken, both by the imperial pagan power, when Philadelphia supplied eleven martyrs as companions to Polycarp in the flames at Smyrna, and by the arms of the false prophet, when Bajazet and Tamerlane swept over Asia Minor like an inundation; yet it has never been overthrown. The crumbling walls of twenty ruined churches, and the swelling domes and towering minarets of a dozen mosques, attest the hours of fiery temptation; yet three thousand Christian Greeks, and half a dozen churches still kept in repair, and still vocal with praise to Jesus, attest that he has been faithful to his promise: 'I also will keep thee in the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.' Ephesus is desolate, and without a Christian temple or altar; Laodicea is without inhabitant, except the foxes and jackals that prowl amid her circus and her theatres; Sardis is represented by one Turkish and one Grecian hut; a handful of down-trodden Greek Christians worship in a subterranean chapel at Pergamus: but, in the language of Gibbon, 'Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, SHE only among the Greek colonies and churches of Asia is still erect—a column in a scene of ruins.' "*

But our author adds:

"While the Christian traveller is struck with the wonderful preservation of the fundamental Christian faith and worship in Philadelphia, he is saddened when he enters the ancient sanctuaries and witnesses the worship (!) of the Virgin and the adoration (!) of saints, whose rude portraits hang on the walls. Nor is his sadness relieved when he hears the offices of his holy religion performed in a tongue unknown to the people, who speak the Turkish language only, while the church service is in ancient Greek."†

The true "Christian traveller," instead of stopping to slander the faith and worship of a venerable apostolic church, miraculously preserved by a miracle in fulfilment of prophecy, would rather, we think, be struck and edified at the exact coincidence between that faith and that worship, and those of the Roman Catholic church. The Philadelphians, like all the other oriental Christians, are evidently more Catholic than Methodist or Protestant; hence the indignation and the sadness of our "Christian traveller." He would do well to learn a little more charity and truth ere he again venture to write a book of "Observations" on Christian people living in foreign countries.

* Ibid. pp. 139-40. † Ibid. p. 140.

WHAT IS THE BIBLE?

1. *The Holy Bible, translated from the Latin Vulgate, &c., and first published by the English college at Douay, anno* 1609, *newly revised and corrected according to the Clementine edition of the Scriptures.* Philadelphia: Printed and sold by Carey Stewart & Co., 1790.

2. *The Holy Bible, &c.* London: Printed by Mark Baskett, printer to the king's most excellent majesty, 1769.*

3. *The Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers.* New York: Henry Daggers.

HAVE placed at our head the first American edition of the volume which the Catholic church declares to be inspired writings, as translated for those of her flock who speak the English tongue; next, the first American edition of the volume which the Church of England gives to its followers as divine Scripture, which is also that received by the majority of Protestants. The third work is a collection of books, spurious and genuine, which have enjoyed, by fraud or error, the reputation of "inspired Scripture."

Every one knows that the first volume contains several books and parts of books which are not in the second, and which nearly all, if not all, Protestants reject as not inspired or apocryphal. Both Catholics and Protestants consider not inspired the books contained in the third volume, and the various books, now lost, of which a list is to be found in it, which purported to be inspired Scripture, written after the coming of our Saviour, as well as the books called 3d and 4th Esdras, 3d and 4th Machabees, the prayer of Manasses, with the 151st Psalm, the book of Enoch, that of the resurrection of Moses and some others purporting to be inspired Scripture, written before the coming of our Saviour.

We may here observe, that nearly twenty books are referred to by name, in those books received by all, of which not a fragment has reached us, as the Wars of the Lord (Numb. xxi, 14), Nathan the Prophet, the Prophecy of Elijah, the Vision of Iddo (1 Paral. ad. finem 2 Paral. ix, 29), Samuel the Seer, Gad the Seer (ibid.), Book of the Words of the Days of the Kings of Israel (3 Kings xiv, 19), Book of the Words of the Days of the Kings of Juda (ibid. 29), Epistle of St. Paul to the Corinthians (1 Cor. v. 9), and his Epistle to the Laodiceans, (Coloss. ad fin.)

There are references, too, to prophets and others, not in terms to books, but which undoubtedly were to written authorities, as in Matt. ii, 23; Jude xxvii, 9.*

Looking at such a state of things, is it not a primary question for the Protestant to determine what *is* the Bible, if by *Bible* is meant "the sacred volume in which are contained the revelations of God?"

It is evident that it does not contain all the revelations of God, from Acts i, 4, (see John xxi, 25), speaking of instructions of our Saviour to his apostles, which were never committed to writing; it also shows,

* The title of one printed in fact by Daniel Henchman, Boston, 1769, who copied exactly the title page of the London edition, as his most sacred majesty had the monopoly of Bible printing.

* From these of Jude some maintain the inspiration of the books of Enoch and Moses' Resurrection which contain the passages.

as we have seen, that it does not contain all the written books.

Then a question remains, does the volume I call the Bible contain all the inspired writings extant? and is it a perfect transcript of the original books?

There are two modes of answering this, or rather deciding this.

1. The Catholic, declaring that God has left on earth a church, the sole authority to decide this.

2. The Protestant, denying any authority beyond the individual.

1. The Catholic exclaims, with St. Augustine, "I would not believe the Gospels if I were not moved by the authority of the Catholic church," and appeals to that church as the infallible authority to decide what Scriptures are inspired and what uninspired; what versions are correct, and what erroneous. For him it suffices that a council of Hippo (A. D. 393), the 3d council of Carthage (A. D. 399), at which St. Augustine was present, another in A. D. 419, and the council of Trent, by decree of April 8th, 1546, decreed those he receives as sacred writings should be received as divine Scripture, and no others; that a council held at Rome under Pope Gelasius, A. D. 493, after reciting as the canonical Scriptures those he now receives, condemned as apocryphal the greater part of those contained in the third volume in our heading. Or rather the Catholic, without going to this historical proof, relies on the duly commissioned teachers of the church as an infallible guide.

The Catholic, in thus attributing authority to the church, is far from setting it up above the Bible; for he does not admit the possibility of that church teaching any thing contrary to the revelation of God, believing that Christ will be with that church "all days even to the consummation of the world;" nor does he reason in a circle, as his church is not founded on the Bible, like those which are called "evangelical;" he does not assert that her authority is derived from the Bible, but immediately from Christ; to prove his church to be true, he need not appeal to the Bible; he appeals to his church as a historical fact, and from that church receives the Bible.

2. Now the Protestant rule is that of private judgment; he recognises no authority empowered to say, "this is inspired and that is not," which he is bound to obey implicitly. Each consistent Protestant must undertake, on purchasing at a book store a "Bible," to determine for himself all questions relating to it by personal examination, or waive them all by assuming all intermediate transcribers, translators, printers and binders, as well as those who collected the parts together, to have made no errors, intentional or unintentional; in a word, to have been infallible.

Strange as this "infallible authority" may be, it is recognised by the majority of Protestants, for how few have ever attempted, compared with the great mass, to convince themselves by any reasonable grounds of even the authenticity of a single page of it!

Some, however, do attempt the alternative, and the Catholic exclaims: "Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam," on beholding the immense labors of Protestant critics, especially in Germany, to defend the inspiration, authenticity, and veracity of the books each critic may deem inspired and true. New researches are made into the history, geography, manners, customs, rites and languages of the people whose history is there chiefly narrated, but "in vanum laboraverunt,"—they labor in vain!

They have produced nothing but divisions; each has a canon of his own, and these canons contain every number of books from zero to those received by the majority: thus we see Strauss denying the inspiration of the four Gospels, opposed by Tholuck who defends *them*, but at the same time receives only *thirteen* Pauline epistles, rejecting that to the Hebrews.

There are two facts to be determined by the Protestant in this inquiry.

I. Are the books inspired?

II. Are those I have true copies of true translations of the original?

The first is purely a matter of fact to be determined like any other by witnesses; but it is a supernatural fact whether these books were written by direction of God or not; no human power can tell, the witness must be supernatural; this is plain. Now the Catholic has a supernatural witness, the church: the Protestant has none, and can not prove the inspiration; he may show general reputation, the statement of the book, but this is no proof.

The second is also purely a matter of fact, but we deny that any man can procure the necessary testimony without recurring to authority: the originals are lost long since; the transcribers are unknown; many of the translators are unknown; in fact, the whole is encompassed with uncertainty.

But in point of fact Protestants have two authorities; for the Old Testament, the Jewish synagogue; for the New, the Catholic church. They do not say, nor probably will they admit this, but it is clear nevertheless.

At the time of the reformation all Christendom received those books which the Catholic church declares inspired, and no others, and, at the present day, the eastern churches, the Greek, Nestorian, Eutychian, &c., agree on this point with the Catholic church; now some of these separated from her as early as the sixth century. At the time of the reformation the reformers and their churches for the first time altered the canon, and rejected from the Old Testament those books which the Jews of that day did not receive; they retained the New Testament as it was before.

We speak generally, though Luther at times seems to slight the Pentateuch, Job, the Epistle of James, and the Apocalypse, and other portions of the Scriptures.

1. They rejected the books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Machabees, with parts of Daniel and Esther, because they were not in the Jewish Bible.

2. They continued to reject the various books in the third volume in our heading because they were not in the Catholic Testament.

I. These books of the Old Testament, it is said, are not in the canon as settled by Esdras; the Catholic admits this, but affirms that at that time they were not written or published, and that the Jews do not receive them now is certainly no ground, unless we admit the synagogue to be infallible, and to have decided that these books are uninspired; but they will not say that the synagogue is, and, if they rely on the Sanhedrim, they must show that it so decided directly or indirectly. That the Jews never did receive them is contradicted by the fact that the Jews, in our Saviour's time, spoke Greek generally, and used the Septuagint version of the Scriptures; that the apostles wrote in Greek, and quoted from that version. (Heb. xi, 21.) This gives this version the authority of the apostles, and this version contains those books which the Jews and Protestants reject from the canon of the Old Testament.

It is incredible that the apostles would thus have used this version if it contained books not inspired, or additions to the inspired books, without warning the faithful against them.

Protestants, moreover, by relying so confidently on the canon as settled by Esdras and the Sanhedrim, rely either on a fallible or an infallible authority. If fallible, they may have rejected inspired books, and we can not rely on their decision with certainty, but may appeal from it; if infallible, they then assert that God had constituted an "ecclesia docens," an infallible teacher under the Mosaic dispensation, one having and exercising the power to declare what is and what is not inspired, while, at the same time, they deny that he has constituted such a one

under the Christian dispensation. If such a one were necessary when the faithful were found in one nation, speaking the same language, how much more is it needed when men of every nation and every tongue are brought into the fold? That such a necessity exists we have but to look around us.

II. Let us now turn to the third volume in our heading, on what ground do Protestants reject these books? or rather, why are they silent in regard to them? Do they assume that, though the Catholic church might receive as inspired what was uninspired, she could not reject as uninspired what was inspired? They are bound to make these a part of their course of examination, as they have been received by persons calling themselves Christians; they can not say of any that they were heretics, as their exclusion alone from the Catholic church made them heretics; they are, therefore, to examine the Gospels, the letter of Christ, the Acts of Paul and Thecla, and the letters of Paul to Seneca, and his Epistle to the Laodiceans, received by a few Christians as genuine and inspired, and still more so the Epistles of Clement, Barnabas, Ignatius, and Polycarp, and the pastor of Hermas, so generally admitted to be genuine, and by so many believed to have been inspired.

The Epistles of Ignatius and Polycarp were collected into one volume early in the second century, by transmission of copies between the different churches to which they were addressed, in the same manner as those of St. Paul had been. This transmission was directed by St. Paul in his Epistle to the Colossians (iv, 6), and those addressed to different churches were, at an early period, formed into a volume; but those addressed to individuals, as those to Timothy, Titus, and Philemon, were not so soon received, not being transmitted by them to the different churches, and that to the Hebrews was still more slowly received, being, like the Catholic Epistles, addressed neither to a particular church nor individual, it was not transmitted from one church to another, and its genuineness was doubted by many even after those of Ignatius and Polycarp were received. We find that after the collection of these latter was made, they, as well as Hermas, were in some places publicly read in the churches, while in others they were read, but not publicly, with those universally admitted.

We do not intend here to go into the historical proof of this by citations from early fathers and other writers, referring to the authorities adduced by Archbishop Wake, in his edition of these Epistles of the Apostolic Fathers.

"The apocryphal New Testament" purports to contain Wake's translation, but it is published too suspiciously to be relied on in all its particulars; it was originally published in London in 1820, and, in an article on it in the Quarterly Review of October, 1821, the charge is made that it was published by a set of infidels, and that, in the notices or prefaces to the Gospels, "sometimes facts are concealed, at other times they are perverted, and, where neither artifice will avail, recourse is had to direct falsehood," and several false citations are shown. On these facts, and the internal evidence of the Gospels themselves, no less than on the want of the authority of the early church in their favor, the reviewer relies; he does not approach the genuine works of the apostolical fathers in it, as to which he would have, but the last ground; to face an infidel, he has to plant himself on Catholic ground, but hastens to leave it the instant he thinks the enemy repelled, but does not leave it without a fling at the Catholic church, assuring us that the publication might do "for a religion and a time in which the understandings of the people were to be degraded and enthralled; but in an age and country in which the great aim is to inspire *juster and sounder* views of religion, no motive but a mischievous one could have suggested the introduction

of such impure and noxious matter to those who would never otherwise have heard of its existence." Now, with all due deference, is not this an unblushing attempt to keep the people in ignorance, and an open admission that to Catholics this book is not dangerous, but that to Protestants, who recognise the authority of the *individual* in such matters, it is, and that from them it should be concealed?

On what ground, then, does the Protestant decide whether the writings of Luke and Barnabas, disciples and followers of St. Paul, and of Mark and Clement, disciples of St. Peter, are inspired, or which of them are inspired? All are mentioned by the apostles, and as regards personal history, Barnabas and Clement are better known than Mark and Luke. With regard to them as well as the Gospels of the Infancy, the Protevangelium, the Gospel of Nicodemus, the letter of Christ to Agabus, the letters of Paul to Seneca and his Epistle to the Laodiceans and the Shepherd of Hermas, they are forced to appeal to antiquity, to the universal usage of the Christian church, to the fact that the great majority of Christians have received the Gospels of Mark and Luke as inspired, and rejected the rest as uninspired: they rely on the fathers to the same purpose; they have no witness of the fact of the inspiration of the Gospels of St. Mark and St. Luke: they rely in fact, as we asserted, on the Catholic church.

Now if this mode of proving the inspiration of the two Gospels of St. Mark and St. Luke is a proper mode, it must surely be a proper mode to prove the inspiration of any other sacred writings; but they do not venture to adopt it, in regard to those books received by the Catholics, which they brand as apocryphal: these books are quoted by the apostolic fathers of each succeeding age; the majority of the Christian world has at all times received them; they are received alike by Latins and the Orientals; they have the authority of many early councils; they are found in the oldest versions, the Vetus or Itala, and the Syriac, as well as in the Septuagint, which formed a part of the Greek Bible from the very beginning.

That any of them were doubted by individuals, fathers or others, is of little importance against these testimonies in their favor; for it is clear that no greater doubts were entertained of them than of the Epistle to the Hebrews or the Apocalypse, and, indeed, the number who doubted them was less than the number of those who received some of the books in the "Apocryphal New Testament."

But again, and in conclusion, we must not forget that the Protestant does not make his private judgment alone his rule of faith; it is his private judgment of the Bible, and the Bible is the only rule of faith: a Protestant then, who takes the authority of the synagogue for the Old Testament, and that of the Catholic church for the new, or one, who rejecting alike the authority of both, sets about determining the canon of the Scriptures by his own private judgment, or he who receives a canon laid down by any church, assuredly controverts the proposition, that the Bible is the only rule of faith.

To the Bible they must go; the Bible itself must decide the question, what books were written by divine inspiration and what were not: it is a question on which Christendom is divided; but the Bible itself does not determine even the number, much less the names, length and contents of the books; nor if the Bible is the only rule of faith, and if it is necessary for man to know what are the divine revelations and what mere human writings, the Bible should determine it, it does not; then either the Bible is not the only rule of faith, or it is not necessary to know what are sacred Scriptures and what are not.

THE ALCHEMIST.

BY ROBERT J. PRICE.

THOUGH fortune bless us with an ample store,
Our thirst increases, and we sigh for more:
Fain would we hold the talismanic skill
To conjure up possession of our will;
Place in our grasp the world-subduing power,
And seal our wishes in the passing hour.
In towering height the air-built castles rise,
And mental vision usurpates our eyes;
Our day-dreams past, the floating bubble breaks,
And dreary waste the golden prospect makes!

The baron of Chertsey (whose wide domains
Betokened the strength of ancestral gains),
Alone in his chamber, with gaze intent
On a crucible fixed, his old body bent;
While the deep red glow of the quivering frame
Unearthly glared on his withered frame.
"Not yet," he cried, "is my task half done—
Not yet is the crown of ambition won!
Who would the great secret of Hermes know,
Must watch the dark omens his mysteries show:
Again to my labors—toil night, toil day—
And a time will come shall my toil repay!"
Proud baron, take heed—in thy boast despair—
Thy metals are fused, but no gold is there!

A wandering knave, long misfortune's prey,
With the world before him, had chanced that way;
In the hostelry seated, when tales were told
How the baron would barter his soul for gold,
The stranger mused as he listened the while,
And his thoughts expressed in a lurking smile:
"Despair must hazard a desperate stake,
To-morrow shall mar, or to-morrow make;
Though to comers all be his presence denied,
Yet the baron and I will sit side by side!"
'Twas said—'twas done. By the noble received,
With open arms, was the triumph achieved.

Nor more o'er the furnace the old man bends,
His friendly assistance the other tends;
The trismegistic art he too pursues,
And his cheek grows pale as the molten hues
In silence are watched. That moment of joy,
When gold is transmuted from base alloy,
Now quickly approaches. An iron wand
The stranger upraises with trembling hand;

On it he breathes a cabalistic word,
With it the heated crucible is stirred;
Baron, o'erreached, of deceit beware!
Though thy metals are fused, and gold is there!

"If a treasure so priceless thou carest to sell,
My coffers shall open thy fortunes to swell:
Behold this rich casket—its jewels so rare
A princess might envy—an empress might wear!
Mysterious stranger, thy power but unfold,
Let mine be thy secret, and thine be my gold:
Pride cringes submissive when favors are sought,
Great master of alchemy, let me be taught!"
"If thus strangely you tempt me," the other replied,
"'Twere unjust if your suit I much longer denied;
To-morrow thine own shall the secret be,
Of all hidden arts the sole master key!"

When the baron arose the stranger had flown,
The coffers were emptied, the casket was gone!
But where was the charm? By that iron wand
His cunning device had the knave well planned:
Some grains of gold in its tube were concealed,
Which their tribute drops to the fire king yield,
Till, transfused by heat to the molten mass,
Into golden veins they commingling pass.
Thus, by avarice blinded, the baron was fooled,
And in ways of experience bitterly schooled,
Yet his follies this lesson of wisdom have shown,
"*With your lot be contented, and let well alone!*"

NEW YORK, *February*, 1846.

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 362.)

CHAPTER IX.

The Council.

EVERY night Father Laval and the novice had been bound and confined with the other prisoners in the lodge. In the meanwhile René Bourdoise began to gain strength, for Morning Flower, compassionating his sufferings, extended her kindness towards him, and supplied him, as well as Father Laval, with food, in addition to that distributed by their captors. A little gentle exercise, and hours of rest assisted nature wonderfully in her recuperative efforts: but although the two Frenchmen recruited each day in health, they were still subject to all the petulant cruelty of the Iroquois. Still it was only that common torture which every captive was made to endure, and though great in itself, dwindled away into littleness when met by their boundless patience and tranquillity of heart.

A week had passed, but there seemed to be no disposition on the part of the

Mohawk warriors to leave their village even upon a hunting expedition. It was the corn moon, and plenty surrounded them—and the Indian is always satisfied if the present moment be provided for. They were awaiting the return of the runners with the fire-water from Fort Orange. Towards the evening of the sixth day these messengers came back unexpectedly to the village, having met a Dutch trader some days' journey from the village, and purchased from him the necessary supply. It was now determined by the braves that a council should be held on the following day to decide upon the fate of the prisoners; and a portion of the fire-water was set aside for the carousings which would follow upon such a proceeding. A runner was therefore at once despatched to the village which had joined in the war party, inviting the presence of a deputation to assist at the council.

Father Laval, who had already retired to the council lodge, watched these proceedings with a troubled eye; he saw bustle and preparation, but was unable to conceive its object. Leloup sat coldly watching the movements of the Iroquois, knowing too well what was likely to ensue. The Jesuit at length turned an inquiring eye upon him, and questioned him:

"What is the cause of all this commotion, my son?"

"*Fire-water!*" said Leloup, sententiously. "The runners have come back from the traders, and the Mohawk will be crazy to-night—he will kill if he can."

"If he can?—alas! there is nothing to prevent him; then, my children, we must look upon death as immediately before us, and be ready to meet him like Christian men!"

"Good!" said Leloup emphatically, "but they will not all drink—they will cast lots, who shall be guard—*may* kill, though. It is good to be ready!"

At length the council lodge was closed up and fastened firmly, while it was evident to the prisoners that a double guard was placed over them, to protect them from any attempts which might be made against them by the intoxicated Indians in the fury of their orgies. The noise without began to increase, and soon became uproarious. The greater portion of the intoxicating liquid had been carefully concealed in order that it might be preserved for the second festival, in pursuance of the plan adopted. The intoxication, therefore, of the braves, scarcely reached to that point of frenzy when the whole passion of the savage is aroused and nothing but blood will satisfy him. Yet now and then an Indian, more excited than the rest, would approach the lodge with reeling step, but flashing eye, and endeavor to force his way to the prisoners; but the strong guard, at the entrance, always baffled their attempts, and drove off the assailants with good humored blows and laughter. As the arms of the drinkers had been taken from them little danger was to be apprehended from them, unless they should succeed in obtaining them again. Night came on, and by the light of the fires the revellers carried on their orgies. The blaze falling on the front of the council lodge, cast the rear and the tents behind it into a dark shadow. Most of the inhabitants had gathered in the open space, and were occupied in observing the mad antics of the drunken Indians. At length, while the carousing was at its height, a figure slowly emerged from the edge of the forest, and keeping in the darkest shadows, outstretched upon the ground, coiled along slowly and cautiously towards the lodge. There it rolled up close beside the lower logs of the wide building, and even to a searching eye was almost indistinguishable from them. Thus it lay for some time motionless. Leloup had just stretched himself upon the hard floor, when he heard a low sound like the ticking of an insect in the log near his head. It persevered in a singular manner, and he answered it with a like sound.

"Huron!" said a voice very low, but perfectly distinct—reaching no other ear but that of the prostrate warrior.

"Leloup!" replied the other, giving his name.

"Good!" said the other voice, which the Huron recognised as that of Ahasistari.

"Council to-night?" asked the chief, after a pause.

"No, to-morrow!" said Leloup.

"Is the blackgown strong enough to travel to the river?"

"Yes! but the Mohawk is quick and watchful."

"Can the Huron escape from the lodge with the help of Ahasistari?"

"There is an opening above, but all are bound hand and foot."

"The knife of Ahasistari will sever the cord"—a silence ensued, during which the chief was busily occupied in removing a block, which filled up the space between two of the logs—"let Leloup lay close, so that the knife may cut his cord," said Ahasistari, as the block began to yield to his efforts. At this moment two braves of the guard, fearful that some of the carousers might endeavor to do mischief through an opening in the rear, passed around the lodge to examine it. They conversed as they went along, and the engrossing topic of the village expectation filled their minds.

"The pale face is a great medicine," said one; "the braves of the tribe will not spare him in the council—for he will blight the coming harvest, and cast a spell on the hunting grounds."

"The big Huron will be tortured," said the other.

"Yes! no one will adopt them, and they must be tortured, the dogs!"

"The council will decide to-morrow—Kiohba wishes all to be tortured. None know the wishes of Kiodego, and the war chief is silent."

The two Mohawks now stood for a moment almost touching Ahasistari, who lay close to the side of the lodge, motionless as the wood itself. From their conversation the chief gathered that the council was looked to with great anxiety, as there was a diversity of opinion with regard to the fate of the Jesuit. At this moment a wild yell interrupted the two Mohawks, and drew them away. The carousers having exhausted the liquor set out for them, searched for the remainder, and having found it, overpowered the guard and bore it off. The Huron chief renewed his efforts with more hardihood, when he was again interrupted. The Indians in charge of the lodge had left it unprotected, and hastened to the assistance of their companions. Several of the half intoxicated Mohawks discovered this, and rushed towards the lodge in a body, determined to sacrifice the prisoners upon the instant. The old women had obtained some of the rum, and now, intoxicated, they joined furiously in the revels, till the open space around the fires presented a scene worthy of pandemonium. The light of the fires, as they stirred and tossed up the brands, flashed fitfully upon the crowds of reeling wretches, shrieking in the madness of inebriety. Here were groups contending with the guards for the last remnants of the fire-water. There parties of the revellers fought and struggled in harmless fury among themselves. The grave and solemn Indian warrior, transformed into a wallowing brute; some sat, like grinning idiots, gazing with meaningless faces into the fires, whose glare played wildly over their crouching figures—whilst, fiercest of all, came on towards the lodge, the few bent on murder. They had reached the opening, no guards were there; the fastenings were yielding to their hands. At that moment a powerful figure rose up, as it were in the midst of them, and mingled with them. Two heavy blows from his stalwart arm brought the foremost of the rioters to the ground; the rest fell over them shouting madly. The figure drew back behind the corner of the lodge, for the cries of the party had attracted the guard, who ran in strength to the spot,

and having relieved the prisoners from danger, which was imminent, remained doubly watchful at their position. In a moment more Ahasistari gained the edge of the forest and stood awaiting the result. All hope of escape for that night was cut off. Some of the guards took their position within the lodge, while others destroyed the rum that still remained, as the only means of quieting the tumult; and one by one the revellers fell off into the deep sleep of intoxication.

Ahasistari returned to his hiding place among the rocks, satisfied that no further harm would befall the prisoners until the council should decide upon their fate. Leloup felt little doubt, and he could delay no longer in the attempt at rescue, but must at length cast all his hope upon the hazard of the die. He must win all or lose all. As Quickfoot did not return, he concluded that he must have fallen in with Watook, and that they awaited his commands at the appointed spot. It was now necessary to despatch the remaining Huron, instantly to bring up these warriors, and, it would even then occupy them until the evening of the next day to reach the rocky hiding place of their chief. The Huron set out, and Ahasistari was left alone. He knelt and prayed.

Father Laval remained some time absorbed in prayer after all the sounds without had died away. Of a strong and enduring frame, and used to hardships, he had already recovered from the effects of the long and painful march through the forest, while the novice, though much improved, still suffered severely from his labors. The Hurons, all along, aware that their chief was hovering about them, knew that any attempt at rescue was of too doubtful result for them to rest a hope upon, and prepared themselves still more, every hour, for that final and fatal trial which impended over them. At length they gave themselves up to slumber with cheerful hearts, trusting in the goodness and mercy of God.

With morning began the preparations for the council. The sullen countenances of those who had shared over night in the debauch, boded ill for the prisoners. Many a scowling and savage look was cast upon them. A little after noon came the deputation from the neighboring village: it was small, composed of but two or three braves, the greater portion of the successful warriors having gone out with their share of the plunder towards Fort Orange to exchange it for powder, lead, rum, and other articles of traffic. The deputies were received with much pomp and ceremony, and regaled with the best fare that the village contained. They were then conducted to the council lodge, where the proceedings were opened with great state and solemnity. The elder and most distinguished braves formed themselves in a circle in the centre of the lodge; beyond them sat the less notable of the tribe. Each one, as he entered, took his seat in order; profound silence reigned throughout the assemblage. At length the old chief arrived—the calumet was passed around—and, at a sign from Kiodego, as a mark of honor, the brave who had commanded the successful war-posts arose to address them. His voice, at first low, swelled out as he proceeded, and his gesture became animated and picturesque. A robe of light skins was fastened around his waist and fell below his thigh; a collar, of the claws of the wild bear, hung around his neck; a snake skin encircled his arm, and the feathers of the wild eagle adorned his head. His face was hideously painted Streaks of black and red were drawn from his ears towards his mouth, while a broad band of vermillion extended across his forehead and over his eyes. As he spoke he pointed towards the prisoners, and at length singled out the Jesuit.

"Why has he come from his far land, from the bones of his fathers, across the great water, to the hunting grounds of the red men? His people have settled down among our brothers in the north, and lo!

they have made them women! They have turned the Hurons to dogs, made them forsake the Great Spirit, and join with the pale face in battle against their own kind and color! The blackrobe is a medicine; he speaks, and warriors weep; the Hurons are his slaves; he is a great medicine. What shall be the fate of the pale face?"

The chief sat down, and a silence of a few minutes' duration ensued. It was broken at length by a warrior, who said:

"Let him die! Kiohba's voice is that the pale face die at the stake. His enchantments have destroyed the Hurons, have driven away the buffalo and bounding deer. His people have swept down the beautiful forests on the great river. Kiohba has seen him make that sign upon his forehead, which our white brothers of Fort Orange tell us is a folly and a wickedness—a sorcery. If the chiefs spare the pale face, he will soften the hearts of the Iroquois and weaken their arms in battle, and they will fall before his people, and become slaves, like the Hurons. The pale face must die!"

Several of the warriors nodded their heads in silent approval of the speech of the brave.

"Let us keep the great medicine," said one who had not been of the war party, but who had listened with wonder to the reported conversions of the priest. "Let us keep him in the tribe. Let us make him our brother, and give him the first ripe corn and the fattest of the deer! Let us build him a lodge, and his heart will love the Mohawk people, he will strengthen their arms and protect their villages!"

A smile of scorn played upon the lips of Kiohba, as he replied: "My brother is a cunning counsellor; he is wise and brave at the council fire! Does he need a great medicine to strengthen his courage? Kiohba fears not the medicine. He has met the Huron and the French in battle. The pale face must die!"

Other warriors now arose, some espousing one side and some the other. The dispute grew warm, when Kiodego interposed:

"My brothers!" he said, "it has been demanded, why the blackrobe came into our land, and why he goes far into the wilderness with the Hurons, scattering his spells upon his path. Let the pale face answer! Unbind him, and lead him forward." A young warrior hastened to release the Jesuit, and assisted him into the circle.

"Speak, Tulhasaga!" said the old chief coldly, as if he had as yet heard nothing from the priest concerning the object of his mission. "Speak! Why comest thou to our land? What dost thou seek?"

Father Laval bowed his head for a moment in prayer, and then replied:

"Chief, I seek souls; I came to do the work of my Master; I came to preach another faith in this land, to teach and instruct the ignorant. My mission is one of peace; it is with the souls of men, and not their bodies. I would teach them to calm their passions, to cast out the spirit of evil from their hearts; to walk in the path of justice and of virtue. I came over the stormy waters to bear the tidings of the Gospel to the heathen, and to plant the holy cross in the wilderness. You ask, with what object I was going far into the west. I was about to seek new converts to the cross. But, chief,"—and the voice of the missionary swelled out into its fullest and most musical tones, entrancing the ear of the savage. His form was lifted up, and his hands outstretched before him. "But, chief, the Great Spirit, in his wisdom, has willed it otherwise. From my path to the Huron country he has turned my steps towards the Mohawk villages—and here, O chief, in captivity, submissive to the will of my divine Master, I preach Christ to the Iroquois; I preach Christ crucified; listen to me!" Deep exclamations broke from the astonished council, but they awaited in patience. "You are in darkness, I bring you light; receive it!" And he told

them how God had created the world, and man the lord of all; of the fall; of the redemption; of the new Gospel; of the commission to his apostles and their successors, to go forth and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" how that commission had been sealed by miracles; how the blind saw, the lame walked, and the dead were raised to life again. And then he painted before their eyes, in glowing colors, the joys of heaven which were reserved for those who should believe in *him*, and love and serve him, and the fearful torments which the all-just God destined for those who should reject and disobey his commands. A gleam of wild joy broke from the eyes of the Hurons, as they looked upon the astonished Mohawks, while the Jesuit continued: "This is the religion which I preach; these are the glad tidings which I bring you; and it is to announce this Gospel to the children of the wilderness that I have come from the land of the east. The Great Spirit speaks it to you by my mouth; listen, and believe!"

Father Laval concluded, and silence reigned for a time throughout the lodge. At length Kiodego addressed him:

"My brother has spoken well, he is wise! But he tells a strange tale, how shall we believe him?"

"He speaks with a forked tongue," said Kiohba; "he is a liar!"

"We are satisfied with our own God," exclaimed another—"the war-god—Wacondah. The God of the great medicine has made cowards of the Hurons; the God of the Mohawks strengthens the arms of his children in battle. The Mohawks want not the God of the pale face." And then the clamor for his death became louder, while the advocates, not of mercy, but of delay for expediency, were silenced. The fate of the good priest seemed already sealed. Without further delay, a Mohawk approached him, and, at a signal from the chief, compelled him to kneel, and began to paint his head and face. Then a shout of joy broke from the crowd without; for it was the mark of death upon the victim, and they revelled already in anticipation of the torture. At that moment a slight movement was made in the crowd around the door; it swayed forward and backward, and then gave way, leaving an opening into the centre of the circle. Leaning upon a warrior, Kiskepila, weak and tottering, with his bandages still upon his wounds, pressed forward through the passage. The eye of the young chief fell upon the group in the centre. An exclamation burst from his lips. With the mighty energy of a strong spirit he rose from the arm that supported his weak form and strode alone into the circle. With one hand he cast aside the Mohawk; the other he rested upon the brow of the priest. A death-like stillness reigned upon the scene; not a hand was raised to arrest his course; not a voice was uplifted against him. Surprise held all men silent, while the flashing eye of the young warrior turned from face to face. "Kiskepila is a chief," said the young eagle of his tribe, "who will oppose him? The Hurons have fled before the arm of Kiskepila! Shall he have no voice in the councils of the tribe?" And he placed the other hand above the head of the kneeling priest. "Shall he be silent when the boaster is heard?" and he pointed to Kiohba. "Kiskepila asks the chiefs and braves to spare the pale face." He looked around for a reply—there was none. At length Kiohba said coldly:

"The chiefs and braves have spoken; the pale face must die. See! the death paint is upon his brow."

With a look of scorn the young man turned away from the speaker and glanced once more around the circle. The features of the stern Mohawks were unmoved; they were silent. Kiohba was triumphing.

"My brothers!" said Kiskepila, his eye lighting up again with indignation,

"my brothers, Kiskepila was wounded and fainting, and dying upon the field of battle; and the pale face bathed his lips and bound his wounds. Kiskepila owes a life to the pale face, and he will repay it. Let Kiohba show the mark of a Huron on his breast, or the scalp of a foe at his girdle."

The Indian replied not. The eyes of the old men turned upon the Jesuit, and, with an exclamation of wonder, they looked to the chief of the war party, for confirmation of a story to them so strange.

"The words of the young eagle are true," he said; "the pale face bound up the wounds of Kiskepila; he saved his life. The blackrobe was a dove upon the field of battle—a dove among the eagles."

Silence again ensued. The Jesuit, wrapped in prayer, scarce heeded the scene around him; but ever and anon the bright eye of Leloup would gleam upon him, as, with head bent forward, the Huron listened, with interest, to the words of the young Mohawk chief.

"The council have spoken!" said Kiohba again, fearful that a change might take place in the opinions of the warriors, some of whom seemed to lean towards the young chief; "the council have spoken; the pale face must die. It is right; for the spells of the blackrobe are upon the heart of Kiskepila; he has made a Huron of the Mohawk."

"You lie, dog!" exclaimed the young chief, fiercely.

"The tongue of Kiohba is not forked," said the other, coldly, feeling the advantage which he was gaining, through the generous impetuosity of his opponent. "Let the chiefs look: Kiskepila could not walk alone to the council lodge; and see! he stands, as if he had no wounds upon him; it is the spell of the pale face medicine. The blackrobe must die, or the warriors will become women!"

The old men shook their heads, as they looked upon the upright and noble figure of the young brave, while the bandages were still fresh, as it were, upon deep and dangerous wounds. It was the energy of the spirit, not of the flesh, that sustained the chief. The eyes of Kiohba gleamed with joy, as he saw the impression he had made. The young man again spoke, but in a lower and sterner tone:

"Kiskepila owes the pale face a life; he shall not die! Kiskepila will adopt him as his brother, in place of him who is dead. He demands the pale face for his brother!"

Kiohba smiled grimly, as he replied, pointing to the old chief: "The father may demand the prisoner, to adopt him as his son. Let the chief speak; will he take to his lodge the sorcerer, who has changed the heart of the young eagle who was *once* the truest of the Mohawks?"

Absorbed in anxious expectation, the young brave heeded not the taunt. The old man was silent for a moment, then raising his head, replied, firmly:

"Kiskepila *was* a warrior, a Mohawk. He has taken a Huron heart. The pale face has told him strange tales, and he has heard. The blackgown is a sorcerer. The father of Kiskepila will not claim him; let him die!" The head of the young chief sank upon his breast, and he was silent.

"He must die!" re-echoed Kiohba, and, tauntingly, continued: "he tells you that his God raised the dead to life; why does he not call up the great Champlain from the tomb to protect his people? Let us see whether his God will save the pale face, when the flames shall glow and curl around his white limbs!"

"You demand of me a miracle!" Father Laval replied gently; "you call on my God to raise the dead. He has done so; he can do it again. He has opened the silent tomb, and bid the dead arise and come forth, glowing with life, and health, and energy; and he has done this at the prayer of his holy servants. I am but his humble follower. What right have you to demand from the God who made you a sign and a miracle in testi-

mony? Yours is not the prayer of the willing; it is the scoff of the hater."

The indignant voice of the Jesuit ceased. After a pause of some moments an Indian approached, and finished painting his head and face. It was the sign of final condemnation, and was received with exultation by many; yet there were not a few who began to entertain an increased dread of what they imagined to be his power. But the feeling of the council was excited, although that assemblage still retained its calm and grave aspect; and, with but little delay, the novice and the Hurons were also condemned to the torture. Father Laval, Leloup and two other Hurons were to suffer on the morrow, in front of the council lodge, while René Bourdoise and the three remaining Hurons were to be tortured at the other village. The prisoners received their doom calmly, the Hurons looking coldly on the preparations, which were begun at once, to carry out the sentence of the council, which then broke up.

When Kiskepila found all his efforts fruitless, he took the arm of the warrior, who had assisted him to the spot, for his strength began to fail very rapidly, and, in silence, returned to his tent, determined not to look upon sufferings which he could not prevent or alleviate. Morning Flower awaited sadly the termination of the council, and wept over the fate of the blackgown; but she recalled to memory the beautiful lessons of patience which he had taught her, and suppressed the manifestation of her grief.

The Huron messenger of Ahasistari struck directly through the forest in the direction of the place where the braves were supposed to lie concealed. The stars were shining in the clear heavens, and an occasional glance at their sparkling orbs served to guide his path. Up over hill and steep ascent, over swamp and morass went the swift Indian, at his loping trot, tireless, never pausing. Midnight came, and the runner still pressed on; his moccasined feet springing yet lightly from the soft turf, as he bounded on. Darkness melted slowly into the gray of morn, and morning brightened into day, and yet the Huron speeded on. At length he paused upon the summit of a little hill. At its foot, clear and pellucid, flowed a gentle stream. But no trace could he discover of any living thing upon its banks, or in its surrounding forest. A moment more his eye scanned the wood, and then descended to the water's edge. As he leaned upon his rifle, he carefully observed the current flowing by him, till his gaze seemed riveted by a floating twig, with green leaves upon it. An eddy whirled it in towards the shore, and he drew it towards him with the but of his rifle. The fracture of the branch was fresh, and it was evidently torn, not bitten off. Swinging his rifle into the hollow of his arm, the runner turned directly up the stream, taking care to leave no tracks behind him. For some time he proceeded on his course, still casting an occasional glance at the forest around him, and on the ground before him, watching for the marks of a trail. Suddenly he paused, and looked intently upon the ground, and then stooped down to examine the surface more closely.

"Hugh! pale face!" he exclaimed.

The step was turned from the stream; treading cautiously, so as not to obliterate the trail. He followed it back to the water's edge, and examined the bushes which grew there; they were of the same kind as the branch which he held in his hand. Falling into the trail, he traced it up the hill, along the summit of which it ran. At length a low whistling struck upon his ear, and he paused to listen; and then crept on more cautiously. At the foot of a large tree, on an elevated spot, from which an extensive sweep of the forest, facing towards the Mohawk village, was visible, sat the figure of a white man, holding in his hand a large rough ox-horn, which he was busily engaged in shaping into a powderhorn.

Every now and then he compared it with the one which was slung at his side, and then renewed his labors. Suddenly a new idea seemed to strike him; and, putting it to his mouth, he gave a blast, which made the Huron start with surprise. Then he began at once to shape the small opening into something like a mouth-piece. At last he seemed satisfied, and putting it to his lips, sounded it again.

"Ha! that will do!" he said at length; "good idea; Indian hates the sound of a horn, and I like it. Well, I may want it soon;" and he stuck it in his belt. As he did so, the Huron runner stepped before him.

"L'Espion Hardi!" The scout sprang to his feet, grasping his rifle.

"Ah! Huron!" he said, as his eye fell upon the dress and paint of the Indian; and he resumed his seat again.

"Huron? Yes! No Mohawk! or"—and the Indian pointed significantly to his scalp.

"Right, Huron! I was making a powderhorn, when I thought of the trumpets of Champlain, as he marched to battle. Ah! did you ever fight under Champlain, Huron?"

"No! the chief and many of the braves were out!"

"Yes, I know it, Huron! Well, it came into my head to try how a good blast would sound in this old forest. It was rash, I won't deny it," he continued, as the Huron shook his head; "but a Frenchman loves the sound of the trumpet. Listen now," he said, applying the trumpet to his lips once more; but the Indian placed his hand upon it and said:

"Daring scout! Mohawk hunter may hear!"

"Yes, yes! but when we were out against the Mohawks with Champlain, he let them hear more of it than they liked."

"Great brave!" said the runner.

"Yes, *he* was a warrior! It does me good to hear his name shouted in a brisk charge; it helps wonderfully, although he is dead and gone now. Yes, he was a man," continued Pierre, sorrowfully; "no such man in all the province now, or these rascally Mohawks would be taught a lesson worth remembering."

"The daring scout is with the Huron braves?" asked the runner.

"Yes! and I suppose you are the messenger that I am to look for?" The runner nodded his head, and the other continued:

"They are across the stream; let us go;" and, swinging his rifle over his shoulder, the scout descended the hill with rapid strides. When they approached the stream, the runner glided to the side of the hunter, and holding up the broken twig before him, said:

"Daring scout casts a trail upon the water. Huron found this far down the stream."

The scout looked at it for a moment, while the runner explained himself; and then, half angry at the implied reproach, answered:

"Well, and but for that twig you would not have found us; you missed the trail!"

"I crossed it in the night," said the Huron, "but not far off. Up or down the stream, the Huron would soon have found it."

"Far enough, at any rate," said the scout, "or you would have been here at once, without striking on the stream below. See, here is one of Quickfoot's marks upon this oak; *he* followed directly upon the trail, and even made it plainer for you, by these gashes!"

"Bad!" replied the runner, quickly, "Mohawk keen eye!"

"Night and day," continued the scout, "we kept watch, by turns, upon that hill which overlooked the path, waiting for the messenger, whom Quickfoot told us Ahasistari would send."

"Huron!" said Pierre, after walking some time in silence, "have you seen the prisoners?"

"Yes, from the woods; saw blackgown walking about."

"Well, perhaps then they won't attempt to kill them yet, and we can get there in time."

The Indian shook his head, and said: "To day council; to-morrow torture; daring scout knows how it is."

"Then," said the scout sternly, as he strode along with swifter step, "then, Huron, there will be at the dance some guests not invited."

They hastened on in silence, until they reached the place of concealment. It was well chosen. In an extensive thicket, a space had been cut away, and here the warriors were lying about in groups upon their blankets. Exclamations of delight welcomed the scout and the runner, and the whole body assembled in council. The runner explained the condition of things, and delivered the order of the chief; and in a few moments more the party, nineteen in number, took up their line of march, throwing out active scouts in advance, to guard against any accidental meeting with the Mohawks.

PASTORAL LETTER.

THE ARCHBISHOP AND BISHOPS OF THE UNITED STATES TO THE CLERGY AND FAITHFUL OF THEIR CHARGE.

Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

ASSEMBLED together in council, by the merciful permission of God, we have endeavored, by united prayer and mutual consultation, to obtain the necessary light for the promotion of the important interests confided to our care. From the harmony which prevailed in our deliberations, we have reason to believe that Christ, according to his promise, was in the midst of us, directing us by his truth, and animating us by his Spirit. After consultation with our brethren of the second order of the clergy, we have adopted some regulations for your spiritual advantage, which, when approved of by our venerable chief, the successor of Peter, to whose examination and correction, according to ancient custom, we have submitted them, we shall make known to you, fully confident that you will embrace them with docility, and, emulating the example of the first believers, receive our decrees with the reverence with which they regarded the precepts of the apostles and ancients, delivered in the council of Jerusalem. We bear willing testimony to your faith and piety, and we feel confident that you will testify that the exercise of our authority over you has not been in a spirit of domination, as if we lorded it over you, on account of your faith; but that we have had solely in view the salvation of your souls. To aid in the accomplishment of this end, we will willingly spend, and be ourselves spent over and above; and, carefully avoiding whatever might prove a hindrance to the progress of the Gospel, we will endeavor to be your pattern from the heart, that we may please the Prince of pastors, and obtain from his hands a glorious and unfading crown.

We have abundant motives for devout thanksgiving in the steady progress of our holy religion, which daily gains the homage of the intelligent and learned, as well as of the lowly and poor, whom God has specially chosen, rich in faith. The return of so many distinguished individuals in England to the Catholic communion,

from which that illustrious nation was torn by the strong arm of the civil power, has filled us with joy, since all the portions of the church must rejoice in her triumphs, as they sympathize in her afflictions. Their example should have considerable influence on all who feel themselves inclined to re-examine the cause of separation and to embrace unity, whose importance and value become daily more obvious even to those who are without. Conflicts in doctrine among the professors of Christianity are calculated to afford a triumph to the unbeliever, who sets no value on a revelation which appears to him uncertain and contradictory, whilst they scandalize and confound the unlearned, who abandon the inquiry after truth, in despair of ascertaining it with certainty. Hence the claims of the church to our assent are strengthened in the minds of serious and reflecting men, who are struck with the unchangeable character of her teaching, the same always, every where, and by all. One Lord, one faith, one baptism, is inscribed on her standard by an inspired apostle. As faith is the homage of the human understanding to divine revelation, it can admit of no doctrinal diversity, since God has not revealed contradictions, and his wisdom must have devised a sure means for ascertaining the truths which he has revealed.

After three centuries of contention, the human mind, weary of doubt and unbelief, seems eager to repose on that authority whose support it once proudly rejected, in the confidence of its own strength. The great Augustin, whose sublime genius, great learning, and exalted piety, have gained the admiration of the Christian world, commended authority as the compendious and easy way to truth;* and after wandering through the mazes of error, under the delusive hope of discovering the reason and evidence of all things, he found himself obliged to rest his belief in the revealed truths on the authority of the Catholic church. Many persons, highly distinguished for talent and learning, have recently followed his example. The process to which the doctrines of religion have been subjected by the skeptical spirit of the sixteenth century, has resulted in the successive abandonment of one doctrine after another by professed believers in the Gospel, until scarcely any thing of the deposit of revelation remains uncontroverted. In the name of the divine Scriptures, every mystery has been assailed, as if it were allowable to deny all they contain, provided respect be professed for the sacred oracles themselves. But the providence of God has at length brought about another result from the bold scrutiny into things divine, which the pride of man thus attempted. Many sincere inquirers have acknowledged the Catholic doctrines, of which they found evidence in the Scriptures, as well as in the writings of the ancient fathers. Some have embraced the whole body of Catholic truth, as propounded and defined in the holy council of Trent, who nevertheless remain outside the church, fondly clinging to local institutions, or cherishing the fallacious hope that they may, without peril to their souls, remain in a position which was not originally of their own choosing. The profession of Catholic doctrine can not, it is obvious, avail them whilst they remain separated from the church of Christ, and from the pastor to whom he entrusted his lambs and sheep, that is, his whole flock, that there might be one fold and one Shepherd.

Brethren, we would wish to excite your charity for those who, whilst struggling forward towards truth and unity, are drawn back by the interests of this world, and love the glory of men, rather than the glory of God. It is no easy matter to be disabused of all the prejudices of education; but it is still more difficult to go forth from one's kindred to the mountain to which the Lord points, there to glorify him by obedience and sacrifice. You should pray that light and grace may be given them, that others, encouraged by

* De quantit. animæ, c. vii, n. 12.

their example, may follow into the temple of the heavenly King, to give him the homage which he demands. To the prayers offered up in various places for those separated from the unity of the church, we may principally ascribe the extraordinary change effected in so many learned professors, who from teachers of error have become disciples of truth; in so many ministers, who have left the place of honor in which they stood, to mingle with the undistinguished crowd of devout worshippers. All things are promised to prayer. If the petition of two or three, who agree on any thing, finds acceptance with the Father, when offered in the name of his beloved Son, what may we not hope for when thousands and millions unite in supplication for that which was the object of the prayer of Christ on the night before the consummation of his sacrifice for the sins of men? Be instant, brethren, in prayer. We desire most especially that supplications, prayers, intercessions, and thanksgivings be made for all men. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.

The paternal authority of the chief bishop is constantly misrepresented and assailed by the adversaries of our holy religion, especially in this country, and is viewed with suspicion even by some who acknowledge its powerful influence in preserving faith and unity. It is unnecessary for us to tell you, brethren, that the kingdom of Christ of which the bishop of Rome, as successor of Peter, has received the keys, is not of this world;—and that the obedience due to the vicar of the Saviour is in no way inconsistent with your civil allegiance, your social duties as citizens, or your rights as men. We can confidently appeal to the whole tenor of our instructions, not only in our public addresses, but in our most confidential communications; and you can bear witness that we have always taught you to render to Cæsar the things that are Cæsar's, to God the things that are God's. Be not, then, heedful of the misrepresentations of foolish men, who, unable to combat the evidences of our faith, seek to excite unjust prejudice against that authority which has always proved its firmest support. Continue to practise justice and charity towards all your fellow citizens; respect the magistrates, observe the laws, shun tumult and disorder; as free, and not as having liberty as a cloak for malice, but as the servants of God. Thus you will put to shame the calumniators of our faith, and vindicate it more effectually than by any abstract profession or disclaimer. You, brethren, have been called unto liberty; only make not liberty an occasion to the flesh, but, by charity of the spirit, serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself.

We shall not attempt distinctly to notice the various artifices employed to impede the progress of our holy religion by designing and interested men: but we rejoice that its truth and beauty are daily more manifest to sincere inquirers. By the example of a holy life and by prayer, you, brethren, can effectually promote its interests.

The zeal of our brethren in Europe has given rise to an association for the propagation of the faith, which, originating in Lyons, has spread throughout many nations of Europe, and even numbers among its contributors many in America and remote Asia. The small donation of a cent a week, offered by many millions of persons, creates a fund which supports missionaries in various parts of the world, and from which we ourselves have received, from time to time, generous succors for various wants of our diocesses. Although the adversaries of the faith have given most exaggerated views of the amount of this aid, yet we cheerfully avow our indebtedness to the generous charity of this association; and we hope that the time is not distant

when branches of it may be established extensively in these United States to aid our struggling brethren in heathen lands, and thus afford the zeal and piety of our people an opportunity of entering into this holy communion of oblations and prayers, which has been sanctioned and encouraged by the grant of indulgences from the sovereign pontiffs. Whilst we gratefully acknowledge the aid bestowed on us, we are anxious to share in the merits of the donors, since it is more blessed to give than to receive. France, from which the infidels of the last century sought to root out Christianity, has become the fountain head of an institution which spreads its beneficent streams throughout the world, to impart fertility to distant lands, and to refresh the pilgrim missionary on his way. The blessings which have descended in return on that kingdom are known only to Him who suffers not a cup of cold water, given in his name, to pass without reward. We exhort you, brethren, to continue to emulate the zeal and generous charity of the members of this association, by contributing, according to the means which God has given you, to the support of the religious institutions existing amongst you, and by responding generously to the just calls of your prelates and pastors for their necessary support, and for the various undertakings which their enlightened zeal may propose for the diffusion of religion. The aid which has been hitherto afforded from abroad may be at any time withdrawn. It is, moreover, altogether inadequate to our most pressing wants. On you it depends to give, especially to those who labor in word and doctrine, that support which will leave them without solicitude for the things of this world, that they may wholly apply themselves to the exercise of the holy ministry. We beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you: that you esteem them more abundantly in charity for their work's sake. To you we look for means to educate youth for the ecclesiastical state, that, when fully instructed in the duties of their holy vocation, and trained in discipline, they may become fit ministers of the church, and adorn it by their piety and zeal, as well as by their talents. You should aid in the erection of the temples in which you and your children are to worship, and see that the house of God be not unworthy of the sublime functions which are to be performed in it. Of the worldly goods which God has bestowed on you, you should set apart a reasonable portion to be devoted specially to his glory: and you should rejoice at the opportunity thus afforded you to manifest your gratitude for his benefits.

Whilst we thus exhort you to the exercise of Christian generosity, we are still more solicitous that you should attend to your personal sanctification, for this is the will of God. Follow then, beloved brethren, holiness, without which no man shall see God. Be not deceived; God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. Dearly beloved, we beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul. We caution you especially against the degrading excesses of intemperance, and against every indulgence which might lead to them. The frail man must abstain not only from unlawful gratification, but from that moderate use of drink which to him may be an immediate occasion of sin, since he that loveth danger shall perish in it. You, then, employing all care, minister in your faith, virtue: and in virtue, knowledge: and in knowledge, abstinence: and in abstinence, patience: and in patience, godliness: and in godliness, love of brotherhood: and in love of brotherhood, charity.

We take this occasion, brethren, to communicate to you the determination,

unanimously adopted by us, to place ourselves, and all entrusted to our charge throughout these United States, under the special patronage of the holy Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic church. By the aid of her prayers, we entertain the confident hope that we will be strengthened to perform the arduous duties of our ministry, and that you will be enabled to practise the sublime virtues, of which her life presents a most perfect example. The Holy Ghost, by her own lips, has foretold that all generations shall call her blessed; and we can not doubt that a blessing is attached to those who take care to fulfil this prediction. To her, then, we commend you, in the confidence that, through the one Mediator of God and men, the man Christ Jesus, who gave himself a redemption for all, she will obtain for us grace and salvation.

The grace of our Lord Jesus Christ be with you all. Amen.

Given at Baltimore, in the sixth Provincial Council, on the fifth Sunday after Easter, in the year of our Lord 1846.

THOUGHTS ON "OUR UNION"—THE LATE BISHOP DUBOIS.

HAVE been favored with the perusal of the address, recently delivered by the Rev. E. J. Sourin, before the Literary Societies of St. Mary's College, Emmittsburg, Md., and have been permitted to extract from the manuscript the following passages, which we take pleasure in laying before our readers. Having dwelt upon the great principles and truths which lie at the foundation of all public prosperity, and which he enforced with several apposite passages from the writings of Washington, the speaker thus touched upon some other matters, to which, as Catholics and Americans, we can not be insensible.

"It would lead us into paths as difficult, as to many they would be tedious, were we now to start the inquiry: With what fidelity to these principles has our government been hitherto administered? That within a very recent period, bold and strenuous efforts have been made to depart from them, is known to all present. That such efforts should have been so signally crushed, though the trail of the serpent may still be seen in more than one proud city of the land, is some evidence that the counsels of Washington are not yet buried in the dust of his mouldering tomb.

"From the steps of that capitol, into whose halls the advocates of this treachery to the constitution have been some how elevated, there to receive their well-merited rebuke, you may almost descry the sacred spot where, crowned with the highest honors his country could bestow, and followed by the benedictions of all that loved the cause of freedom, truth and peace throughout the world, the sage and hero dwelt, whom we justly look upon as the noblest representative of the wisdom and valor of our republic.

"Whether the signs of neglect and decay that now sadden the heart of every freeman who visits Mount Vernon, the tenantless dwellings, the desecrated mantle-piece, the tangled briar, hiding, in mercy, the crumbling vault where repose the ashes of him who has been registered on the rolls of history, as the 'first in war, the first in peace, and the first in the

hearts of his countrymen;' whether these things are to be taken as evidence of a growing irreverence for the great principles which he and his immortal associates fought, and bled, and died to maintain, a few years more may reveal. Certain it is, there are strange analogies between such material facts and truths of a far more spiritual order.

"'In aris et focis est respublica,' said Rome's first orator: *The republic is our altars and our homes.* Where one or the other is wantonly desecrated, who will undertake to read the palm of futurity, and tell the fortunes of our republic?

"To the multitude it may be a matter of little moment to overturn the cross that invites the stranger's gaze to the grave of a martyr; or to profane, as the humor of the hour may be, the home of the patriot, or the shrine of a saint. And yet, never did a Reaumur or a Fahrenheit point out the state of the weather with more certainty, than do such facts indicate a condition of the moral atmosphere around us, which may well arrest the attention of every man who can not forget, that among the noblest aspirations of the fathers of this confederacy was that which fondly portrayed the shores of these United States, as the home of equal laws, order, peace; and its constitution, as the beacon of liberty, sending its cheering rays over the troubled waves of modern society, to the oppressed of every tribe and tongue throughout the world. But why utter these thoughts? why make these suggestions? Is it because I have ever spent so much as a day among the prophets, who have already taken upon themselves to predict the speedy downfall of our free institutions? We ignore the whole sect. With such the sons of the 'Mountain' never sympathized, and never will. So far from indulging in such anticipations, we would not counsel you to inscribe on your rings the words the eastern sage gave to the sultan for his—the moral alike for days of joy and days of grief—'And this too shall pass away;' but we would offer the nobler sentiment, the motto of freemen and Christians: 'Have faith, and struggle on.'

"True it is, there is an end to every work of man. And that the day will come, when our vast republic, with the riches of its glory, and the greatness and boasting of its power, will be matter of history, like the proud confederacies that have gone before it, and filled the earth with their renown, we must admit. But whether that day be near at hand or afar off, there are duties and joys for all to embrace; for every age, for every rank; the unlettered and the wise; whether ye come

> 'From clanging forge, from humming mill,
> From workshop and from loom;
> From ploughing land and ploughing sea,
> From student's lonely room.'

"We have a country to love, second to none beneath the sun. We have laws to reverence, which, faithfully obeyed, will make 'this union' the joy of all the earth. We have rights to cherish, principles to maintain, which we can not disregard, without proving ourselves false to the good and true of every land, and every age who have bequeathed them to us.

"Say not, think not, that your influence is weak to retard or advance the interests of the commonwealth. More than once a woman's arm hath turned the tide of battle, and raised a prostrate nation to its feet."

The following tribute to the venerable founder and first president of Mount St. Mary's College, and also third superior of the Sisters of Charity in America, the late Rt. Rev. Bishop Dubois of New York, while it does honor to the speaker's heart, may indeed be read with profit, as an apt illustration of what individual worth and zeal may accomplish. The passage, however, although highly instructive, could have its full force only when heard amid the beautiful creations of Dr. Dubois' untiring zeal and indefatigable labors.

"But why appeal to ancient bard or modern poet; to the pages of history, sacred or profane, when the very spot on which we stand proclaims what one great heart and willing mind can do for his fellow men, his country and his God. With no other wealth than his trust in heaven; with no other strength than the firm resolve to follow wherever duty led; with no other influence than what his character as a devoted, humble priest, could win; an exile from his native land, a stranger in our own; unknown to fame, while living, above its praise, since dead; there was one who came to this 'mountain' side, some fifty years ago, from those bright shores which bore a Fenelon, to prove what worth may be in human clay. Wish ye to know his name, his labors, their results? Go, ask the mitred prelate, who, in wisdom, dignity and peace rules the flock of God committed to his charge. Go, ask the toilworn missionary, who, through the burning sands of the south, and over the frozen plains of the north, in the thronged streets of our eastern cities and amid the swollen rivers of the west, unwearied bares his breast to the everlasting warfare between light and darkness, good and evil, which this life presents. Enter the army, pace the deck of the battle ship, take your seat in the halls of legislation, or in our courts of justice; who formed the youthful officer, the advocate, the judge, who, faithful to his duty as a Christian and a man, has won the unsolicited respect and confidence of all around him?

"Pass the gates of the public hospital; tread those halls of pestilence and death; with reverence look upon the gentle form that glides before thee, her beauty consecrated to God, her accomplishments buried from the world's applause;—what benefactor of his race has nerved her soul, to stand, from day to day, by the pillow of the friendless stranger, or the homeless slave, who never, even in his happiest dreams, divined that he was sent into the world for any thing else than to toil, to suffer, and to die? Follow that angel of mercy through years of self-denial; who hath enkindled within her virgin-heart the pure ambition of walking in the steps of Him who went about doing good to all; unheeding, meanwhile, whether for the orphan she has taught the useful arts of life and the mysteries of heaven; for the dying stranger, she has soothed, by her words of grace, and saved, by her example; for the broken heart she has bound up and laid to rest, on the bosom of its God, her only earthly recompense should be the world's cold praise or its thrilling scoff.

"Turn to the domestic circle, and if there you meet with a father, whose brow reflects the nobler features of his soul; with a mother, whose eye beams with faith, intelligence and love; with sons and daughters, who, amid the saddening disregard for parental authority which disgraces American society, have never forgotten, that he 'who honoreth his mother is as one that layeth up a treasure,' and that 'the father's blessing establisheth the houses of the children;' surely you will not pass that home without a wish to know who was the guide of their youth, whose watchful care and Christian training laid the foundation for such domestic happiness as this. Return to these scenes again. Ascend yon mountain-side. Gaze for a moment, for it is a beauteous scene. Bathed in the light of the rising sun, crowned with the smile of God, the benedictions of mankind, you behold in the vale below one of those favored spots of earth whose very aspect fills the soul with thoughts and hopes of heaven; whilst almost beneath your feet, amidst the clustering foliage, the ever-blessed cross towers above these halls, appealing to Him, whose sign it is, to cherish, save, protect, defend as fair a home as virtue, science, pure religion ever chose to call their own.

"Again we will not ask who was he, that, like the leader of the chosen people, opened in the wilderness the fountain,

deep and pure, whence this stream of good has flowed across our land. From a thousand tongues, from a thousand hearts, one and the same will be the answer you will hear.

"That man of God was John Dubois. . . . Now, that he has departed from amongst us—though his spirit still hovers over his beloved 'mountain'—still animates the devoted band of learned, zealous, disinterested men, who emulate his virtues, uphold his works, and perpetuate his and their own well-earned renown; how justly may I compare him to that bright sun, which, day after day, pours his cheering beams over the vast expanse of country that smiles around us; and, when sinking in the west, still robes the mountains and the valleys green, with light and loveliness. Yes, thus to thy rest,

HONORED, beloved, by all that knew thee, blessed,
Friend of my early youth! hast thou gone down,
Hallowing each spot thy saintly footsteps pressed:
'Neath heav'n's smile, adversity's dark frown,
Still struggling, hero-like, for thy eternal crown?

The fadeless lily of the vales of heaven,*
Blends on thy temples with the deeper green
Of laurels gathered on those hills where even,
With its dull mists and shadows, ne'er hath been.
Those everlasting hills, whose vernal sheen
No winter ever blights, no storm-clouds dim;
Where, amid endless joys, with brow serene,
The ever-blessed chaunt the praise of him
Who sits enthroned upon the winged cherubim.

Well doth that coronal become thy brow,
Emblem of toils now o'er, of triumphs won,
Fair recompense of deeds that long ere now
Have built for thee in many a breast a throne
That e'en earth's proudest king might joy to own.
Yon heaven-blest vale! thy virtues will recall,
When all who loved thy voice like thee are gone.
Thy mount! each pillar shall in ruin fall
Ere cease its grateful sons to keep thy festival.

Weep for thee! tears of gratitude may gush,
Mingled with blessings on thy hallowed name.
Thy name! e'en at its sound what mem'ries rush
Upon my soul, of noble deeds that fame
Might well have chronicled in gold: the same
Undying love for God and man were thine
That martyrs prize, and hence thy 'mount' became,
'Mid clouds, and toil, and tears, a spot divine—
Fair virtue's honored home—meek wisdom's fav'rite shrine."

* *The fadeless lily of the vales of heaven.*—The reader will have no difficulty in understanding my meaning who recollects the beautiful passage of Venerable Bede, speaking of the happiness of the saints: "O vere beata Mater Ecclesia," &c., especially the words: "Floribus ejus nec rosæ, nec lilia desunt. . . . . In cœlestibus castris pax et acies habent flores suos, quibus milites Christi coronantur." Heaven, no doubt, has its flowers—the lily, rose, and laurel—to form those unfading crowns worn by the blessed, and reserved for all who may have the happiness to win them.

DEATH OF POPE GREGORY XVI.

THE intelligence of the death of the sovereign pontiff, Pope Gregory the sixteenth, has filled the Catholic world with mourning and sorrow, while his pure and irreproachable life has called forth the acknowledgments of the liberal minded of all denominations. The hearts of the faithful had in some measure been prepared for the sad tidings of his demise, by advices from Italy which represented his holiness as suffering for some time back from the effects of a malady which almost always proves fatal. During the latter part of May the symptoms of the holy father's disease assumed an alarming aspect, and a surgical operation on the leg became necessary. Inflammation of the limb unfortunately resulted from this process, and so rapid was its progress that, on the 30th of May, his medical attendants considered his holiness in a dying state. On the following day, the first of June, their worst apprehensions were realized, and the sovereign pontiff, the vicar on earth of Jesus Christ, in the eighty-first year of his age, and the sixteenth of his reign, gave back his soul to its Maker. This sad event has left the church, for an interval, without a head. But the promises of its divine Founder are a bond of union for the Catholic world, holding it together till the next successor of St. Peter shall have seated himself in the vacant chair. Even while we write it is more than probable that the throne of Peter is again occupied,* and that those heavenly assurances of Christ are again confirmed by the addition of another link to the chain of the papacy. Amid the countless vicissitudes which have overtaken empires and dynasties, the havoc of war, the crumbling of thrones, amid the changes of manners, laws and institutions, in the lapse of the last eighteen centuries, the papacy alone has come down to us unimpaired and vigorous as in the morning of its existence. The words of Christ, enough for the true believer, confound the scoffer by this visible and enduring testimony. In the biographical sketch, which we are about to submit, we have drawn largely on an article in the New York Freeman's Journal for our facts.

His holiness, Gregory XVI, was born in Belluno, Italy, on the 18th of September, 1765. His name was Mauro Capellari. At an early age he embraced a religious life, having entered the Camaldoli, a branch of the Benedictines. He gave evidence of great aptness and talent in his studies, and became a professor of theology in his order. Among his monastic brethren he was particularly esteemed for his ecclesiastical knowledge, and remarkable for his thorough acquaintance with the ancient and modern languages of the east. To these acquisitions, so creditable to his name, was added a reputation for piety which soon reached beyond the walls of his cloister. His many accomplishments and spotless character secured for the modest monk a high degree of consideration long before he became a member of the sacred college. He was made widely known to the Italian public by a controversy in which he engaged with Tamburini and his scholars in 1799, in which he manifested great logical powers and extensive learning. In "*The Academy of the Catholic Religion,*" instituted by Pius

* Since the above was written Cardinal John Marie Mastai Ferretti has been elevated to the papacy; an interesting account of him will be found under the head of our foreign intelligence.

VII, Capellari was enrolled as one of its first members. He resided at Rome from 1801 to 1804, was a constant attendant at its meetings, and contributed an annual dissertation tending to advance the objects of the institution. His discourse, delivered in 1801, had for its purpose to prove, that "the errors that have sometimes accompanied the general consent of mankind on the existence of God, do not weaken the force of the general argument;" his discourse in 1802 was to demonstrate that "the natural law prescribes the rendering to God an interior and exterior worship, which is designated under the name of religion." The thesis he undertook to establish in 1803 was that the prophecy of Daniel, on the seventy weeks, has reference solely to the Messiah; and in 1804, he enforced the unity of the Christian religion, maintaining that the "Christian religion is essentially one in its principles of faith and morality." When Pius VII was carried off from Rome, father Capellari returned to the Venetian territory and joined several of his religious brethren in their monastery at Murano, near Venice. For some years he was occupied as an instructor in the college established by father (afterwards cardinal) Zurla. In 1811, the library of the Camaldoli, which had been previously much abused and diminished by revolutionary plunder, was seized upon and sold at public auction, and in 1814 Father Capellari, with the other members of the college, removed to Padua. Upon the restoration of Pius VII he was recalled to Rome, and was appointed successively procurator and vicar-general of the Camaldoli, and abbot of St. Gregory's on Monte Celio. He was soon after nominated counsellor of several of the sacred congregations, among others of the Supreme Tribuna and the Propaganda. Leo XII bestowed the purple upon father Capellari, and in his allocution to the consistory intimated that the new cardinal owed his elevation "to the innocence of his life, the gravity of his manners, the extent of his knowledge, and his experience in ecclesiastical matters." This high tribute was alike honorable to Pope Leo XII and its object. Soon after his preferment, Cardinal Capellari was appointed prefect of the Propaganda, and discharged the duties of that arduous office with zeal and ability till he was elected sovereign pontiff. On the second of February, 1831, he was elevated to the dignity of sovereign pontiff, and on the sixth of the same month he was crowned and took solemn possession of the chair of Peter. Devoted, previously to his elevation, almost exclusively to affairs of a spiritual nature, to literary pursuits and the ministerial duties of his order, Cardinal Capellari assumed the tiara without a shade of that worldliness with which the purest and strongest intellects may be tinged in their connexion with secular business. The pontifical career of Gregory XVI was one of dignity, energy and glory, and though running through a long series of years, it never failed to command the indiscriminate respect of all nations. He regarded with profound anxiety and interest the spiritual and temporal welfare of the whole human race. The rights of the church found in him an unflinching advocate. In the troubles which overtook the church in Prussia and Spain, we find him firm and uncompromising, boldly denouncing the oppressions of it practised by temporal rulers. All must recollect with pride and consolation the noble rebuke which his holiness addressed to the Emperor Nicholas, on account of the persecutions of Catholics in that despot's dominions. It was under the inspiration of his piety, more than from the depth of his great humanity, that in this personal interview he so vehemently defended justice and suffering religion. The odious traffic in slaves also received his indignant condemnation, as at war alike with the principles of humanity, morality and Christianity. He was distinguished equally as a temporal prince, and had thoroughly endeared himself to the people of his estates. His reign was one of

equity and justice, and his talents and penetration were fully appreciated by his subjects. In the beginning of his pontificate a revolution was threatened and about to break out, when his holiness, by a simple notification, well conceived, and affixed to the corners of the streets, frustrated the designs of his enemies. The people of Rome, wishing to give the holy father a proof of their attachment and fidelity, when the city was considered in danger, whilst he was passing with his usual suite of carriages through the streets of the city, in the midst of their heartfelt acclamations stopped his carriage, and, taking out the horses, proceeded to draw it with their own hands, and all the leaders of the people turning towards him, exclaimed that they were ready to give their lives and shed their blood for their sovereign.

He was an accomplished scholar, eminently versed in languages, literature and science. While as a theologian he could scarcely be surpassed, he had particular fondness for mathematics* and natural philosophy, and took an especial interest in conversing with those who were skilled in its various branches, yet such was his modesty and retiring habits, that had it been left to himself, he would never have quitted the quiet of his monastery. Before his elevation to the papacy, he had already given to the world a learned and much esteemed work, entitled "The Triumph of the Holy See and of the Church," which has gone through several editions. His learning shone more brightly because accompanied by great humility. Even when elevated to the pontifical throne, he but changed the form of his dress, pursuing in private his usual mode of life, and retaining in his bed chamber the pallet and furniture of the simple monk. The grandeur of his position, so far from inflaming his humble spirit with feelings of pride, served but to render his virtue more evident. To give was his greatest delight, and he lavished his resources upon needy missions, upon the poor, and upon churches in want. His goodness and charity were felt by all, even the lowest of his subjects. He was accessible to all, and received visiters almost at all hours, in the morning, in the evening, and at night. Foreigners, without respect to their religious sentiments, were received with equal goodness and affability, so much so that all left his presence with lively emotions of respect and pleasure; Americans especially have universally avouched for the kindness with which they were received, and the interest manifested by his holiness in their institutions. In winter he gave audience to as many as sixty foreigners a day without regard to creed. He rose at an early hour in the morning, and having said mass and performed the other daily duties, he was ready at the first notice to treat on business, and to give receptions. He wished always to be thoroughly informed of all affairs, and transacted them with the maturest consideration. In all important and doubtful cases, he would require the prelates of the church and the ministers of state to leave with him all the papers and documents regarding them, in order that he might look into them himself and weigh their import maturely. He was always self-possessed and endowed with a happy memory, which enabled him easily to refer to business matters which had been before under his consideration.

The arts and sciences found in him, not only an ardent votary, but a warm and useful patron. He built a new wing to the museum of the Vatican, and was engaged in the construction of a new museum in the palace of the Lateran. A large double tunnel, constructed through

The Pope's Learning.—Our correspondent at Rome dwells with admiration on the kind and liberal disposition of the deceased pontiff, and adds a fact not generally known, namely, that so far back as the occupation of Rome by the French, his reputation as a mathematician stood so high that Napoleon caused strict search to be made for him, with the view of carrying him off to Paris, and placing him over the mathematical department of the Polytechnic school. The monk Mauro Capellari, however, did not, it seems, relish this proposed translation, for he succeeded in concealing himself from the agents of Napoleon.—*Times.*

the hill of Tivoli, to give a different direction to the river Anio, and thus free the city from threatened ruin, will be a perpetual monument of his munificence. He added to the beauty of Rome by the construction of various edifices and marble embellishments, and gave to the school of the fine arts, attached to the pontifical academy of St. Luke, a new and magnificent site. He opened, in the neighborhood of the capital, one of the celebrated sea ports of ancient Rome; he promoted the interests of agriculture, and particularly had determined that a part of the youths of the asylum of Sta Maria degli Angeli should apply themselves to pasturage and agriculture.

His person was tall, his aspect venerable. His life was always innocent, spotless, and regular. He was pious, learned, and liberal—the Mæcenas of the arts and sciences—the firm defender of ecclesiastical rights. Full of faith, he governed the church for fifteen years with the charity of an apostle and the heart of a father. That unaffected humility, by which he was characterized through life, was strongly manifested in his dying moments. *"I wish to die like a monk, and not like a sovereign,"* was his humble remark the evening before his death to those who pressed him to call around him all the ceremonial which generally surrounds the bed of the dying pontiff.

"The prayer of his august humility," (we quote from the *Tablet*) "was heard; the pure and innocent soul of the pious Camaldule, after being gathered to God with no more pomp than became the cell of the recluse, escaped by a prompt departure from the honors which it feared. Simple priests surrounded the bed whereon Father Mauro Capellari died; the court, being warned too late, found but the dead body of Pope Gregory XVI.

"These circumstances did worthily and in its true character close the pontificate which has just finished. The supreme mission of Gregory XVI appears to have been expressly to reëstablish apostolic simplicity on the chair of St. Peter. This worn-out age, on which scenes of state and pomp no longer produce the least effect, was softened into respect in presence of the humble old man who wore so lowlily the triple crown. Such a pope, too, was the natural head of that army of missionary bishops who, under his auspices and with his blessing, have spread themselves, during his fifteen years, across the deserts of the new world, and penetrated the remotest archipelagos of Oceania. Catholicity, compromised by the great powers of the earth, was reanimated among the people and by the people. Gregory XVI, in the institution of the missions to which his profound learning and the simplicity of his life inclined him, found no more useful auxiliary than the Society for the Propagation of the Faith, which was founded in a barn at Lyons by two poor laborers.

"The state of religion in countries where the government continued Catholic was horrifying; but its root, almost smothered in courts, flowered up again among ruins and upon the lands of former and of recent persecution. A pontiff who, like St. Francis of Assissium, had wedded poverty before becoming head of the church, appeared predestined to victories of this nature."

LAMENT ON THE DEATH OF POPE GREGORY XVI.

Morn on the hills of Rome ; light on her graves!
Her Christian fanes, her ruins and her founts,
Which whisper dreamy sounds, gleam through the mist!
The last bright star hath paled on night's fair brow,
While from the orient gates of light steal forth,
One after one, a train of shadowy gems;
And golden bordered clouds, which the bright dawn
Hath frescoed with a splendid crimson tinge,
And softly shaded with a regal hue.
The fragrant due still hangs, in pendant gems,
Upon each spray, or in the lily's cup
Hides deep, like pearl drops 'neath a bridal veil,
Or, trembling, fall like fragments of a star,
As from their nests the birds spring forth to sing
Their matin hymn.
Like waves of burnished gold,
The Tiber's waters sweep its reedy banks,
Making low music!
At a lowly shrine,
Beneath the shadow of th' imperial hills,
Kneel peasant maidens at their orisons,
And toil-worn shepherds, with their hardy hands
Clasped meekly, while their eyes, with hope uplift
To the sweet Mother of our Lord, within
Think in their simple faith, the marble smiles,
When the bright wreath of summer buds, which hang
Upon her brow, stirs in the morning wind.
Creation smiles, and dreams of Eden's vale,
While the soft music of her golden spheres
Rolls on with more seraphic cadences,
As the morn's flashing beams fall on each cross
Reared high on Rome's basilicas, until
They glance, like sapphires, on the walls of heaven ;
Or gems, plucked from an angel's crown, which God
Hath set thereon to mark his own.
Below,
The crumbling Coliseum, and old fanes,
Where sacrifice was offered to the gods
In olden time, are wrapped in gilded mists,
Which cast a glory o'er their slow decay.
Rome's ancient ways, her streets of palaces
Begin to throng with life, but lo! the air
Is burdened with the solemn chime of bells,
And men walk forth with mournful steps and slow,
No joyful greetings part their lips with smiles;
But clasping silently each other's hands,
They sternly glide along.
And tears are there,
Amid that manly throng, which men care not
To hide.

Long sombre trains of cowled monks,
With folded hands, and heads bowed down, pass by,
And *de Profundis* chant in wailing tones,
Instead of *Sancta Dei Genetrix.*
The lofty windows of the quirinal
Are closed, while, floating from its turrets high,
The banner of the triple crown droops round
Its staff in gorgeous folds, and shrouds in gold
Its rich insignia; while sentries grim
March with their arms reversed,—*for death hath been*
Within, and stricken down a shining mark.
The sovereign lord of Rome, the mighty head
Of the great church on earth, God's chosen one,
His power vice-regal o'er his children's faith,
The father of the poor—the friend of all—
Hath passed from the dim shore of life away,
And left fair lustre in its shadowy sands
Where'er his footsteps fell.
His regal robes
Fell lightly o'er his saintly heart; the gems
That burned like stars upon his earthly crown
Shone on a brow, which long had yearned to rest
Its wearied pulses at his Master's feet.
Solemn and slow, an hundred mighty bells
Heave to and fro, and organ notes steal forth
In mournful requiem, while white robed priests
Swing from their golden urns pale, fragrant clouds
Of burning spices, as his hallowed clay,
Upon its jewelled bier, is slowly borne
Along, to rest where he was wont to pray.
The princes of the church, her croziered lords,
Her learned fathers, and her saintly monks,
Throng the funeral train, and sadly chant
The solemn dirge, while music soft and low
Burdens the air:
Slowly and mournfully,
Through the arched door of the cathedral old,*
O'er mosaic floors, through spacious aisles bound in
By polished marble shafts; past altars rich,
Gleaming with jewelled stars, by sculptured saints
And golden cherubim, whose pearly wings
Seem trembling, as the softened light sweeps down
Through wreaths of incense, from the lofty dome;
They bear him on, the saintly lord of Rome—
And while the stifled sob from manly hearts,
And sighs from woman's lips, blend in wild tones
With the loud organ's mighty requiem,
They lay his reverend form most gently down
Before the altar of the sacred host.†
The crowd throng on—the vassal with his lord—
Then came low uttered words, and as they knelt
To press their lips upon his way-worn feet,
Thus plaintively bewailed:
"Thou the mighty!
The faithful shepherd of our wandering souls;

* St. Peter's.

† The chapel of the Blessed Sacrament.

The leader of God's armies through earth's wild;
Our father, and our friend, could death have found
No lower mark than thee?
Thy years were full
Of high brave-hearted deeds, and saintly acts,
And generous labors for thy people's good,
Which, when our heads lie low in dust, will stand
Through ages yet to come, like way-marks fair,
Along the shore of time.
Lowly and meek!
Thy triple crown, thy sovereign state, thy robes
Of regal woof, were less than naught to thee,
Save for their high prerogative, which gave
Thee clement power, and dauntless will
To shield the contrite, and th' oppressed defend.
Thy spirit's ways, unseen by all save God,
Shed its own halo round thy daily path,
While the still pressure of its *unshod feet*,
Sought out the hallowed footsteps of thy Lord
Up Calvary's holy steep.
Laid low! laid low
The solemn beauty of thy aged brow,
And closed those heaven-lit eyes, which erst flashed forth
The lightning fires of a father's wrath
On a rude despot, who had dared to come
Before thee, with thy martyred children's blood
In tell-tale stains amid the costly gems
Of his imperial robe.
Thy arms of love,
Open to all the world, were closed to him,
The dastard scion of a royal line;
Thy lips, so used to prayer and gentle words,
That no rude lines made harsh impressions there,
Poured forth such bitter truths, and told such tales
Of vile, dark deeds, wrought by his minions bold;
That he, the lord of countless slaves, whose nod
Made rulers, or filled up unholy graves—
Who ne'er had trembled at a mortal's word—
Grew pale, and quailed, and cowered silently
At the majestic mien thy age put on.
Alas! 'twas but life's last upflashing spark—
And then didst die—our shepherd and our guide!
Shall we behold no more thy sacred hands
Uplift the white veiled lamb of God?—no more
Thy blessing share on holy festival?
No more, no more! thy pilgrimage is done!
In yon fair land of peace—the angels' home—
The kingdom of thy God, thy wearied soul
For ever folds its wings, for ever rests!
For ever—for ever—rests—for ever!"
In low sweet cadences, in solemn tones
And voices rich with faith's own melody,
They echoed back the words, for ever—rests—
Until it seemed as if the white-winged dove
Of the celestial king descended there
And breathed high strains of peace—of rest—for ever.

Baltimore, *July*, 1846. ANNA HANSEN DORSEY.

INTELLIGENCE.

FOREIGN.

ITALY.—*Pope Pius IX.*—The conclave included at least ten candidates of great merit, each of whom had just pretensions to the highest rank. All rivalries are put down as by enchantment before a prelate, distant from Rome, on account of his strict observance of the laws of residence, who is recommended, in the absence of an active participation in political combinations, by *admirable piety* and *consummate prudence.*

The life of John Marie MASTAI FERRETTI has been hitherto that of an apostle and a saint. At twenty years of age he devoted himself to the ecclesiastical state, at the end of a serious illness, during which he had invoked the help of the Holy Virgin for his cure. He associated his charity with that of a poor mason, for the foundation and government of a house of orphans. After this Pius VII sent him to the new world as auditor of Mgr. Muzi, vicar-apostolic of Chili. Difficulties with the government of the new republic arose. The future pontiff worthily maintained the rights of religion and the holy see; and on his return to Europe, Leo XII rewarded him by confiding to him the direction of the hospital of Saint Michael at *Ripa-grande*, the most important in Rome. Very soon the same pope, who was a reformer of discipline, gave him to Spoleto, in his native land, as an archbishop; and Gregory XVI transferred him thence to Imola at the time of very serious dissensions in the Romagna. The courage he displayed in the midst of the horrors of the cholera is spoken of with admiration.

Since 1832, when he became bishop of Imola, Mastai Ferretti has never quitted his episcopal city. He only came to Rome for fifteen days in 1840, when pope Gregory XVI gave him the cardinal's hat. He was elected pope on the 16th of June in the evening, having only arrived in the capital of the Christian world on the 12th. He had not been able, between those two periods, to see any one, or to be in any way influencing or influenced. The cardinals had to consider, besides the sanctity of his life, his quality of Romagnol bishop, (born in the Romagna at Sinagaglia, in 1792,) and the respect and affection he universally inspired in that province, so agitated and so worthy of the attention of the new pope.

The first measures of the interregnum, the choice of pro-legates, the formation of a permanent commission of the most experienced among the cardinals for a provisional government, instead of the daily alternation of three members of the conclave hitherto employed for that purpose, already showed a firm, enlightened, conscientious and unanimous resolution on the part of the assembly.

The spontaneous choice of a pope of only fifty-four years of age characterizes definitely the opportune vigor and irreproachable intentions of the sacred college.

M. Rossi, who did not receive in time the letters by which he was accredited to the conclave, consoles himself for not having delivered his address *in French*—(the glorious privilege of our legation, but singularly appropriate to the person of the actual ambassador)—he consoles himself, we say, by proclaiming his adhesion to the choice of the conclave.

Cardinal Mastai Ferretti, he says, was one of four cardinals desired by France.

Did we not know before, that if the church obtained a good and great pope, M. Rossi would boast of having elected him?

But let us leave these pettitesses, and think only of the great victory of the church, by the miraculous action of the Holy Spirit, the energetic and definitive proscription of that right which the courts arrogate to themselves over the liberty of the conclave, by the advent of this second Pius, bishop of Imola, like Pius VII, and who appears destined to inaugurate the second half of the century by works worthy of its commencement.

What a promise! But what admirable preparation also! And beholding the promptitude with which God proportioned the dura-

tion of our trials to our weakness, have we not reason to exclaim, with the poet king: "They went forth with weeping, casting the seed upon their fields; but returning, they came with joy, bearing the sheaves of the harvest." *Euntes ibant et flebant, mittentes semina sua; venientes autem venient cum exultatione portantes manipulos suos.* (Ps. cxx, v. 7, 8.)—*Correspondant*, June 25.

The Election.—Thirty-four votes were the number required for the election. After the third scrutiny, it was his eminence, the cardinal Mastai Ferretti, who was, with two other cardinals, charged with the opening of the voting papers. When he opened the thirty-fourth, which gave *him* the desired majority, his emotion was so great that he fell fainting. His two colleagues raised and bore him to his seat. For a long time he refused to accept the election; but as all the cardinals insisted, he at last submitted, saying, with a trembling voice: "Lord, notwithstanding the unworthiness of thy servant, thy will be done." — *Gazette des Postes d'Augsbourg*, quoted by the *Journal de Bruxelles* of the 1st instant.

The First Obedience.—"I announce joyous news. We have for pope the most eminent and reverend cardinal Mastai Ferretti, who takes the name of Pius IX."

Such were the words which I heard this morning from the balcony of the apostolic palace of the quirinal, in presence of an innumerable multitude of people, who, with heart and voice, gave the most expressive marks of joy and satisfaction. It was the first cardinal deacon, who, preceded by the papal cross, gave out this solemn announcement. After his eminence had retired, many other cardinals showed themselves at the balcony, and the applause of the crowd burst forth, again and again, as the individual eminences were recognised. At length the new pope himself appeared, in his white costume, among the other cardinals, who wore violet-colored habits.

At that moment every voice shouted "E viva!" Every body clapped his hands, or waved his hat or handkerchief. The holy father was visibly affected by this spectacle; he blessed the people, who testified towards him such affectionate veneration. His holiness acknowledged the applause by repeated inclinations of the head, and continued to give benediction to his children, whose acclamations never ceased till his holiness quitted the balcony.

At five o'clock his holiness was attended by an imposing *cortege* to St. Peter's, to receive the solemn obedience of the cardinals. All the streets and squares were filled with people, and the houses adorned with draperies, &c. The immense square of St. Peter's was literally covered, and the basilica crowded. The pope made his entry, seated in the *sedia gestatoria*, which twelve porters bore upon their shoulders. The chant of the clergy was interrupted by the trumpets of the civic guard.

After having adored the holy sacrament, the pope sat down on the altar which surmounts the tomb of St. Peter, and there all the cardinals kissed his foot and hand, and his holiness gave them the double accolade while *Te Deum* was chanted. Lastly, his holiness himself sang, with a strong clear voice, the appropriate prayer, and gave his first solemn benediction. He then returned to the quirinal.—From a letter to the *Journal de Bruxelles*, dated Rome, June 17.

The Pope and his Brothers.—The following is the translation of a copy of a letter from his holiness Pius IX, to his brothers the counts Gabriel, Joseph, and Gaetano Mastai Ferretti, at Sinagaglia, written immediately after his election:—"Rome, 16th June, at three-quarters past eleven, p. m.—The blessed God, who humbles and exalts, has been pleased to raise me from insignificance to the most sublime dignity on earth. May his most holy will be ever done. I am sensible, to a certain extent, of the immense weight of such a charge, and I also feel my utter incapacity, not to say the entire nullity, of my powers. Cause prayers to be offered, and you also pray for me. The conclave has lasted forty-eight hours. If the city should wish to make any public demonstration on the occasion, I request you will take measures—indeed, I desire it—that the whole sum so destined be applied to purposes which may be judged useful to the city, by the gonfaloniere (chief civic magistrate), and the anziani (council). As to yourselves, dear brothers, I embrace you with all my heart in Jesus Christ, and far from exulting, take pity on your brother who gives you all his apostolic blessing."

The Pope and his Nephews.—Two of his nephews being at Rome, he ordered one of them, who was his brother's son, to return to

Sinagaglia, and tell his family that he would not have them establish themselves at Rome. To the other, a son of one of his sisters, a young officer of the pontifical army, he declared that no promotion would be accorded to him but what was due to his rank and merit.

The Pope and the Cholera.—The *Journal des Debats* publishes the following letter from Naples, which gives some further particulars on the character of the new pope:—"In 1836, being at Naples, I had the honor of becoming personally acquainted with the present pope, who was residing in that town as nuncio to the Neapolitan court. His stay in that city will ever be remembered by the inhabitants, and particularly by the poorer classes. At the time when the cholera was raging, he disposed of his plate, furniture, and equipages, and distributed the proceeds to the unfortunate victims of that disease. During the whole period of the epidemic, the sick continually received from him the consolations of religion, as well as assistance from his purse. In these visits he always went on foot, and when observations were made to him on the subject, he would reply in these remarkable words, 'When the poor of Jesus Christ die in the streets his ministers ought not to ride in carriages.' He unites with this evangelical charity a modesty and simplicity which increases the value of it. Easy of access, he is kind and affable in his manners, and all those who have known him can testify to the extreme benevolence of his disposition. On the throne these qualities of private life become virtues. With sincere piety, he also joins an energetic and resolute character."

Coronation of Pope Pius IX.—The ceremony of the coronation of Pope Pius IX took place on the 21st ult. His holiness went in great state from Monte Cavallo to the church of St. Peter. In his carriage were seated Cardinal Pignatelli, archbishop of Palermo, and Cardinal Monico, patriarch of Venice; and every where on his passage he was saluted with the loudest acclamations.

Recollections of the Popes.—The tiara or triple crown now used in the coronation of the popes is that which Napoleon presented to Pius VII. There is another given by the last pope, Gregory XVI.

Pius IX is the third bishop of Imola raised to the holy see. One Pius (VI,) reigned twenty-four years, another (III,) only twenty-seven days; Pius I was a martyr, and as well as Pius V, was sainted. Pius II was one of the most erudite of popes. Pius VI died a prisoner. Only seven popes reigned more than twenty years.

From St. Peter down to Pius IX, are counted among the popes 5 Syrians, 14 Greeks, 2 Dalmatians, 2 Africans, 2 Sardinians, 5 Sicilians, 1 Portuguese, 2 Spaniards, 1 Dutchman, 1 Englishman, 7 Germans, 13 Frenchmen, 88 Romans, and 91 Italians.

One of the French popes was the son of a poor cobbler, of Troyes, (Urban IV) another the son of a baker (Benedict XII.)

The *Times'* Roman correspondent of the *Times* of the 22d ult. says, the selection of Pius IX has not arisen from any foreign influence, occult, or patent; but from a sound national feeling, and from patriotic motives, if such motives can exist among a government of churchmen. The present pope began his career in the garde noble, and exchanged his sword for the cassock, in consequence of epileptic fits. His election is popular, although Cardinal Gezzi, it is said, was more liberal. The coronation ceremonies, on the 21st, were shorn of some splendor by the absence of great families and the heat of the weather. The banker Torlonea, gave fireworks in the plaza del popolo. The palaces were illuminated, and all Rome was present. The effect was immense.—*London Tablet.*

The Sacred College of Rome.—This body at present consists of sixty cardinals—two of the creation of Pius VII, seven of the creation of Leo XII, and fifty-one of the creation of Gregory XVI. France at this moment has only two cardinals in the sacred college, M. M. de Bonald and De la Tour d'Auvergne.—*Tablet.*

The Pope.—The first act of the new pope's reign promises well for his future government. Accounts have been received from Rome which state that he is immediately to grant a general amnesty for all political offences. The effect of this considerate act will be to set at liberty a great number of persons who were condemned to lengthened terms of imprisonment for the part they took in the disturbances at Bologna last year. Pius IX is of a mild and conciliatory, though firm character. He is said to be determined to occupy his mind immediately with those ameliorations in the government of his states which were so often demanded of his predecessor.—*Jour. des Debats.*

ENGLAND.—*Mount St. Bernard's Monastery, near Loughborough.*—A letter has been received by Bishop Purcell, from the superior of this institution, returning thanks for the aid extended to it by the Catholics of the United States. The writer says:

"Equally salutary and beneficial, in a two-fold degree, are the benefits we confer particularly on the Irish, who are by far the most frequent visiters for relief. During the past year we have fed 18,888, and lodged out of that number 2,788. The number of our poor seems to have increased during the present year, which is not to be wondered at, from the want and starvation which exists in different parts of Ireland, and in this country. We often find that some of these poor Irish have long neglected their duties of religion, some for *eight, twenty, and twenty-five years*, even sometimes longer; we get them to make their confession, and after making their peace with God, and staying with us a few days, they leave us, with a holy joy and with many blessings. We frequently employ them for a week or a fortnight, that they may gain a little to help to carry them home. We have frequently wounds to bind up, and sores to heal among them. Some nights we have as many as twenty of these poor creatures to lodge, and frequently we distribute to the most needy a part of the flannels which we have for our own use. This, Right Rev. Sir, is a part of the duty which we perform every day, for the sake of our heavenly Master, in aiding and comforting those whom he conducts to our door, encouraged as we are with the blessed hope of an eternal reward hereafter.

"I should not have trespassed so long on your precious time, were I not aware, from your excellent character, that the above would interest you, and in compliance with Brother Malachy's wishes, I have made bold to mention them; but, before concluding, I must not omit informing you of another equally interesting circumstance, viz. of a Protestant clergyman, a Rev. G. Burden, who, after having renounced his former religious principles, and his living which was not small, has come to join us and our institute, and henceforth to lead a life of self-abnegation and penance.

"My Brother Malachy informs me that he promised some of his friends that he would get the holy sacrifice and a general communion offered up on his return, in behalf of our numerous benefactors. It is with pleasure that I beg to assure them that I have duly fulfilled this his promise, as a small return for their many generous offerings to me and mine—and I must assure them that it shall not be the last remembrance which we shall offer before the sanctuary in behalf of our benefactors in America.

"In conclusion, I have not words to express to you my many and sincere thanks for the kind attention and assistance which you rendered to my brother, and may I beg to assure you that your name will be ever dear to us, and at the same time, you will deserve a constant recollection in our prayers; and believe that I remain, with great respect,

Your humble and obedient servant,

J. B. PALMER, *Prior.*

"The Rt. Rev. Dr. PURCELL."

Conversions.—Henry Anstey, Esq., younger brother of the eminent Catholic barrister of that name, was received into the church at Rome at the beginning of the present month.

The Rev. E. Horne, M. A., of Peterhouse, Cambridge, has resigned the living of St. Lawrence, Southampton, value 200l. per annum, into the hands of the bishop of Winchester, preparatory, it is stated by the *Cambridge Advertizer*, to conforming to the Roman Catholic church.—*Church and State Gazette.*

The brother of a certain archdeacon, who has avowed that he has no objection to conceding a primacy to the pope of Rome, and who has for some years been an active promoter of the opinions of Dr. Pusey and Mr. Newman, has also seceded to Mr. Newman's portion of the vineyard."—*Ib.*

To the last list of converts from the universities must now be added:—43. Rev. E. Cashwell, Brasennoze college. 44. Rev. George D. Ryder, Oriel college. 45. Rev. David Lewis, Jesus college. The number of Cambridge perverts amounts to nineteen.—*Ib.*

Conversion.—Intelligence has reached Oxford of the secession to the church of Rome of the Rev. John George Wenham, B. A., demy of Magdalen. Mr. Wenham went out to Ceylon as chaplain to the English church in that island, where his father was also chaplain for many years. Mr. Wenham was remarked in Oxford for his extreme opinions.—*Times* of Thursday, in its Oxford news.

Sale of Church Livings.—On Wednesday afternoon se'nnight, one of those truly apostolical proceedings, a sale of advowsons by public auction, took place at Garraway's rooms, London. The first "lot" put up was the presentation to the "sinecure" (apostolic again) rectory of Great Tey, near Colchester, valued at 904l. per annum, together with the presentation to the vicarage of Mint Tey. It was "knocked down" for 9,800l. The rectory of Kingstone, near Canterbury, with an income of 500l., and a population of 300, brought 2,950l. The third lot, consisting of the united rectory of Hempton-cum-Hengrove, near Bury St. Edmunds, estimated at 579l. 13s. 4d. per annum, "fetched" 5,200l.—*Liverpool Journal.*

IRELAND.—*Emigration of Monks.*—Three brethren of the third Order of Franciscans from Crewe, in the archdiocess of Tuam, passed through Dublin, this present week, to Liverpool, whence they sail for America, to found an establishment of their order in Kentucky, for which the bishop of that region has already procured 150 acres of land as a site.—*Tablet.*

INDIA.—No less than twelve hundred native Christian schismatics have lately surrendered to the Rt. Rev. Dr. Bonnard, vicar apostolic of Pondicherry, and have been reconciled to the Catholic church.—*Ib.*

MARQUESAS AND SANDWICH ISLANDS.—In 1840 there was not one Catholic in the Marquesas Islands, and now there are seven thousand, attended by three priests. In 1840 there was but one Catholic chapel in the Sandwich Islands, which was closed by order of the secular authorities, upon the instigation of the American Protestant missionaries, and now there are ninety Catholic churches, one hundred and ten schools, and upwards of fourteen thousand Catholics in the islands. Truly might the Psalmist say (Ps. xcvi, 1), "The Lord hath reigned; let the earth rejoice; let many islands be glad."—*C. News Letter.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On the 28th June, the Most Rev. Archbishop administered the sacrament of confirmation at *St. Mary's*, Laurel Factory; the following Sunday, July 5th, at Rockville, to fifty; on the 7th, at Rock Creek; on the 11th, at Barnstown, to forty-two; and at Seneca, the 12th, to six. At the last mentioned place, the new and beautiful church, erected mainly through the zealous exertions and pious liberality of Mrs. Maher, was dedicated by the Most Rev. Archbishop to the worship of God, under the invocation of St. Rose. A large concourse of persons assembled to witness this interesting ceremony, many of whom were converts to the church. An appropriate and excellent discourse was delivered on the occasion by the Rev. E. J. Sourin, of St. John's church, Philadelphia. St. Rose's is under the pastoral charge of Rev. M. Galligher, who also serves the churches in the vicinity.

On the 19th July, the sacrament of confirmation was administered by the Most Rev. Archbishop in the church of St. Vincent de Paul, Baltimore, to one hundred and eighteen persons, most of whom were the children of the congregation who had made their first communion on the same morning.

Taking the habit.—On the 20th of July, Miss Catharine Pendergast was admitted to the habit of the Carmelite order, in the convent at Baltimore, and received the name of Sister Seraphina.

To the Members of the Young Catholic's Friend Society.—Gentlemen—Before retiring from the situation in which you have been pleased to place me, and returning once more to one better suited to my feelings and abilities, it is proper that I should lay before you a general statement of the affairs of the association, leaving to those connected with me in the government, to give a more detailed account of their several departments.

From the report of your secretary, you will learn that there has been an acession of thirty-two names to your list of active members, since the last semi-annual meeting, making the whole number at this time two hundred and fourteen. Although our meetings are not attended by all, yet the majority punctually pay their monthly contributions. The want of proper accommodation has prevented, and will continue to prevent, many from attending; their subscriptions are thereby unpaid, and the sum now due to the society has become large. On the 1st of November last, the funds in the treasury amounted to $31 38, they have been increased since that time, from initiation fees of new members, monthly contributions, donations, and the proceeds of three lectures, $297 62. During the same period the expenditures have amounted to $185 71, for the purposes for which you are associated, leaving a balance in the treasury, at the present time, of $143 29, after supplying every demand that has been made; add to this the sum now due from delinquent members, and you have $369 79 to commence another season.

It is my melancholy duty to announce the death of four of our active members since the last semi-annual meeting; the latest was one who once filled, with satisfaction to the society, and credit to himself, the place I now occupy, who by his sincere piety, his unpretending manners, and great zeal for the welfare of this association, rendered himself deservedly popular with its members. Would that the life and death of each one of us were like unto his.

I now return to you that authority with

which you invested me; if I have fulfilled my duty to your satisfaction I am satisfied, and if not, it has not been for the want of exertion on my part. Respectfully,

May 3d, 1846. THOS. H. PARSONS.

New members elected in July,—James C. Barry and Joseph M. Klunk.

Ordination.—On the 24th July, the Most Rev. Archbishop held an ordination at Georgetown, D. C., when Messrs. R. W. Brady, W. F. Tehan, Joseph O'Callaghan and Hugh McCaffrey received the minor orders; and Messrs. Peter J. Blenkinsop, Camillus Vicinanga, and Thomas Meredith Jenkins, subdeaconship. On the 25th the three last named gentlemen were ordained deacons, and on the 26th were promoted to the priesthood.

DIOCESS OF PHILADELPHIA.—*New Cathedral.*—The Rt. Rev. Dr. Kenrick has recently addressed a pastoral letter to the clergy and laity under his spiritual jurisdiction, announcing his intention to erect a new cathedral on the grounds contiguous to the site of the present seminary. This edifice will be constructed on a plan which will render it one of the most magnificent churches in the union.

DIOCESS OF BOSTON.—*Dedication.*—The solemn dedication of St. John's church, in the town of Worcester, took place on Wednesday, the 24th of June. This church is of Roman Doric style, one hundred and twenty-two feet long, by sixty-five feet in width, built of solid masonry, surmounted by a fine spire one hundred and thirty-six feet high. The building is an ornament to the town, and displays the good taste and skill of the architect, Mr. Richard Bond of Boston.

The interior of the church is 119 feet in length, and the walls are as white as the driven snow, plastered with the highest polish.

The ceremony of the dedication was solemn and imposing. The Right Rev. Bishop Fitzpatrick blessed the church, attended by thirty-two clergymen. The bishop sang a pontifical mass, and a sermon was delivered by the Rev. Dr. Ryder, to an immense audience, with his peculiar eloquence and force.

We were very happy to see our venerable Bp. Fenwick present in the sanctuary.—*B. Pilot.*

Confirmation.—The Rt. Rev. Bishop Fitzpatrick administered the sacrament of confirmation to fifty persons in St. Nicholas's church, East Boston, on the 28th ult. Bishop Fenwick preached in the afternoon. Every heart leaped with joy when the venerable prelate ascended the altar. The same sacrament was administered in St. John's church, in this city, on Sunday last, to eighty persons.--*Ib.*

The sacrament of confirmation was administered in the elegant new church of SS. Peter and Paul, south Boston, on Sunday last, 10th of June, to one hundred and twenty-five persons.—*Ib.*

Ordination.—On the 16th, 17th, and 18th July, the holy orders of subdeaconship, deaconship and priesthood, were conferred by the Right Rev. Bishop Fitzpatrick on Kenneth Augustine Kennedy of the Society of Jesus, and on Patrick Carraher of the diocess of Boston. The ceremony was performed in the chapel of the college of the Holy Cross, Worcester.—*B. Pilot.*

DIOCESS OF CHARLESTON.—*The Miscellany.*—We sincerely regret to find that this paper, the parent, or at least the pioneer of Catholic journalism in the United States, is so much embarrassed in its operations as likely to be under the necessity of closing its career. A writer in a late number of the Miscellany has made a strong appeal, on this subject, to the Catholics of the diocess, which, we trust, will not be ineffectual. The following remarks may be read with profit by all:

"There are two classes in our community who transgress or neglect this duty—one, most criminally—the other, with some palliation, but still, very culpably. We have no patience with that cast of Catholics whose pound is freely given to swell the bloated fortunes of a secular press, while their paltry shilling is denied to preserve a meagre existence to the paper which would speak to them of God. Shall the representative of the pure virtue of the Gospel be, in vain, a mendicant at the door of any one bearing the glorious name of Catholic, while the organ of state intrigue or of sordid avarice, or perhaps some impure vehicle, whose daily office is to cast up pollution naked in our midst, is received with favor! In parting with these for the present, we would humbly say: The wisdom of God is infinitely above the wisdom of man, the soul infinitely more precious than the body, eternity infinitely more important than time, one day spent in the contemplation of heaven worth a thousand spent in the contemplation of the world, and therefore the money expended in binding the heart to transitory and criminal affections of earth, would be infinitely better expended in elevating it by the organs of religion to the pure, eternal truths of God.

"The others to whom we have referred withhold from the religious organ of their own diocess the support they travel far to extend to others. Now, far be it from us, to apply to them the censure due to those whose shameless

criminality we have exhibited; but, surely, they do not look for commendation for the violation of a duty as manifest to themselves as to us. Let their charity or benevolence know no bounds, but those which circumscribe the human family; let it be as universal as the sun, which pours its cheering and softening rays around us all; but there are great faults which often delude us by what is, at best, but a splendid mockery of that virtue. If order is heaven's first law, surely charity, the first and most lovely of all the emanations of God, is governed by order. We can not comprehend the charity or even the humanity of the man, who leaves his home to watch by the couch of grandeur, where his attentions are not required, while the poor at his door perish, neglected and despised; and least of all, can we comprehend it, if the poor forsaken should be the mother that bore him. When the necessities of all can be relieved, in God's name, let it be done, for it is our duty; but when our means are not co-extensive with the charity of the heart, which covers all, let us be guided by the dictates of nature, which are also those of religion, and sustain those that are of ourselves—in *equal* or *greater need.*

"We need not, therefore, tell our friends that it is not obligatory, it being manifestly criminal, to dissipate the resources we need ourselves, on those who need them not, and who can do without us a thousand times better than we can without them. If the Catholics of wealthy diocesses, who can keep alive our journal without injuring themselves, are either holding back or daily slipping from us, we must have as little wisdom as honorable pride, and as little of the true spirit of religion as of either, to lavish on theirs, floating as they are, on a prosperous wave, the means, without which our own must perish. We have those means, not ample, but enough to still keep the Miscellany from sinking, if we had but the disposition to call them into action. Could the cold and apathetic among ourselves be made to feel their duty and throw into the scale the resources retained by them dormant; could others be induced to reflect, that the patronage they extend to extraneous Catholic papers, but deny to their own, is not only not meritorious, but culpable: and *would* all only act as a people knit together by a common spirit, as they are by common interests and common duties, the Miscellany would be again prosperous, and its future career a brilliant image of the past. For ourselves, we can not think of the extinction of the first beacon of Catholicity—we mean of its kind—that was lit on our virgin hemisphere, without reverting to the extinction of another more glorious light, and sending up our humble prayer from that grave, whither our heart is wandering, that the one may not be too soon followed by the other."

Diocess of New Orleans.—*Confirmation.*

On the 28th of June, Bishop Blanc administered this sacrament at the Ursuline Convent, near N. Orleans, to sixty-three persons, twenty-nine of whom were boarding-pupils at the academy. On the same day two hundred and seven were confirmed at St. Augustin's church.—*Prop. Cath.*

On the 5th of July one hundred and thirty-two persons were confirmed at St. Mary's church. Religion, as the *Propagateur* remarks, is gaining ground in the city of New Orleans.

We learn from the *Propagateur Catholique*, that Mgr. Odin, Vicar Apostolic of Texas, after an absence of more than a year, arrived in New Orleans on the 15th of June. He was about to embark for Galveston, accompanied by one only priest. Some priests, and several ecclesiastics, who accompanied the Right Rev. prelate from Europe to America, have arrived in St. Louis, and are preparing themselves, in the ecclesiastical institutions of Missouri, for the Texian missions.

The Jesuits, Fathers McElroy and Rey, chaplains to the American forces on the Rio Grande, arrived in New Orleans on the 18th of June.—*C. N. Letter.*

Diocess of Cincinnati.—*Episcopal Visitation.*—On the feast of Pentecost, one hundred and two persons were confirmed in St. Mary's church, Cleveland, and sixteen in the church of St. John of the Cross, near Laporte, on the following Tuesday. Forty-one persons were confirmed in the church of St. Francis, at Toledo, on the 14th of June; thirty-six at St. Philomena's, on the Sandusky river; forty-five at Lower Sandusky, where a new church was dedicated to Almighty God, under the patronage of St. Ann, and forty-one in the church of St. Alphonso, near Norwalk, on the festival of Corpus Christi. There was a very large and edifying procession in the majestic woods near this church in the forenoon, and in the afternoon the large and beautiful church of St. Peter, Norwalk, was dedicated. Sixty-five persons were confirmed at St. Boniface, Wolf Creek, where there was also a solemn procession on the Sunday within the octave of the festival. The "old church," so called, though built but a few years ago, has to be taken down, and a new one larger, and, to meet the wants of the fast increasing congregation, to be erected in its place. There were sixty persons confirmed in St. Mary's church, Tiffin, to which an addition, twice the size of the original building, and in a better style of finish, has been recently made. The Roman Catholic Germans have also built at Tiffin a

new, large and beautiful church of brick, which was dedicated to God on the same day in honor of St. Joseph. These two congregations walked in procession through the town to assist at the dedication. The high mass was sung by the Rev. Matthias Kreusch, of the order of the Most Precious Blood, and the sermon in German was preached by the Rev. Francis De Sales Brunner, superior of the same order. St. Mary's was again crowded at vespers, sermon and benediction. The sacrament of confirmation was administered to sixteen persons in the church of the Sacred Heart, Crawford county, on the feast of St. John the Baptist. The church of St. Bernard, New Washington, same county, is under roof. It is situated seven miles from St. Boniface, and another is to be erected in or near Shelby, five miles distant. A few zealous Catholic families in the town of Newville also speak of building a small church in that healthy and thriving town. There were sixty persons confirmed in the church of St. Luke, Danville, Knox county, on the twenty-eighth of June.—*C. Tel.*

One hundred and fifty-two persons received the sacrament of confirmation in Canton, Stark county, on Sunday the 5th inst., and forty-two in Louisville, same county. On Tuesday, the bishop confirmed forty-six at St. Paul's, Columbiana county. The corner stone of a new church, one mile from the old one, which is now too small, will be laid on the 15th of August, and also of another five miles east, so much have the Catholics in that vicinity increased under the pastoral care of the Rev. Mr. Conlan.—*Ibid.*

Diocess of Chicago.—*Three new Churches under construction, and another about being finished.*—Almost every mail brings us intelligence of the rapid advance of our holy and beloved religion in the diocess of Chicago. We have scarcely recorded the construction and consecration of one church, before we are called upon to announce that another is already commenced. By the last mails we have information of three spacious and substantial brick churches being in progress of erection. One at Ottawa, where the Rev. Thomas O'Donnell is pastor. This church, the corner stone of which was laid by the Right Rev. Wm. Quarter, the bishop of Chicago, on Saturday the 29th of June, in the presence of a large concourse of people, will be of large dimensions, about one hundred by fifty-five feet, and of Gothic architecture. It is to be dedicated to Almighty God, under the invocation of St. Columba, or Columkill. The Rev. Thomas O'Donnell has done much, it appears, in a short time, at Ottawa. He was stationed there, about two years ago, in charge of a poor and scattered congregation. By his zealous efforts, aided by the grace of God, the number of Catholics that have since gathered around him is considerable, and daily rising into respectability and independence, as well as advancing in religious knowledge. This clergyman is respected and esteemed, not only by his own flock, but also by his fellow citizens of other denominations. Numbers of Irish Catholic emigrants have lately settled on the rich and fertile lands that lie in the vicinity of Ottawa. The Michigan and Illinois canal passes through this beautiful town, which is only eighty-five miles southwest of Chicago. The Fox and the Illinois rivers here unite their waters and flow on to the Mississippi.

Another brick church is in progress of erection at La Salle, about sixteen miles south of Ottawa. The Rev. Messrs. Montuori and Mark Anthony, priests of the missions, are engaged in its erection.

At Little Fort, some forty miles north of Chicago, the Rev. Bernard O'Gorick has already signed a contract for the building of a new church which is to be finished in the month of October. At Juliet, forty miles south of Chicago, the Rev. John Ingoldsby, pastor of the congregation, is actively and zealously engaged in finishing the fine stone church of that place, which has been for some time in rather a mouldering condition, owing much to a debt of about nine hundred dollars that hung over it, and also to the suspension of the works on the canal, and the consequent departure of the laborers, by whose generous contributions the walls were raised and put under roof. The works on the canal being again in progress, the Irish Catholics are as generous as ever (although at present it appears, owing to some cause or other, not well paid) in furnishing means to pay the debt and finish the church. Steps of cut stone, curving from the front door to either side of the edifice, have lately been erected, and are not only substantial, but also ornamental. The plastering and interior finish of the church are under contract; and the steeple and spire, to be surmounted with a cross, will soon be elevated. This church is also of Catholic architecture,

and will be an ornament to the village, and a credit to Catholicity.

Confirmation.—On Thursday, the 27th of June, the bishop of Chicago administered the sacrament of confirmation in the Catholic church of Juliet. Thirty-eight or forty persons had the happiness to be confirmed, some of whom were converts to the Catholic faith.

Ordination.—We learn that the Right Rev. Wm. Quarter, shortly after his return from the provincial council, held an ordination in his cathedral, and on the 6th of June conferred the tonsure, minor orders, and subdeaconship on Mr. Patrick McElheame. On the 7th, the same gentleman received the holy order of deaconship, and on the 8th he was raised to the dignity of the priesthood.—*T. Teller.*

Fourth of July in Chicago.—The Catholic University of Illinois (St. Mary's of the Lake) was opened on the 4th of July with all due ceremony. The president and faculty conferred the degree of A. B. on Mr. L. Hoey, Mr. J. A. Keane, and Dr. J. Walsh of New York.

Another New Church.—A new church is about to be commenced in this flourishing town, for the use of the German Catholics, the present one, a handsome brick building, being most too small for the congregation. A spacious lot has been purchased, and the plan of the new church to be erected thereon is truly magnificent; it is to be surmounted with a fine and lofty steeple, to point out the heavenly destiny to which we are called.—*C. News Letter.*

Diocess of St. Louis.—*Confirmation.*—On last Sunday week, the Right Rev. Bishop administered the sacrament of confirmation, in the chapel of the Sacred Heart convent, to twenty-seven persons, and on last Sunday in the cathedral to one hundred and seventeen.

The Right Rev. Bishop Barron, who has sojourned in our city for several months past, at the request of the Right Rev. Bishop of St. Louis, visited the southern portion of the diocess, and the holy sacrament of confirmation was conferred by him, in the beginning of June, at St. Genevieve, on eighty-two persons; at Riviere aux Vases on twenty, and at German settlement on thirty.

The same prelate, during the month of June, administered the sacrament of confirmation at the Barrens, to sixty-two persons; at Apple creek to forty-one; at Cape Girardeau to fifteen; at Benton to thirty-two; at New Madrid to six, and at Abatu to six.—*Ib.*

Ordination.—On the 6th of June, the same Right Rev. prelate also gave ordination in the church of St. Mary's Barrens, on which occasion one received the order of deacon, one subdeacon, and two minor orders. The names of the recipients we have not been able to learn.

On Sunday, the 21st June, the feast of St. Aloysius Gonzaga was celebrated with great solemnity in the church of St. Francis Xavier, in this city. After mass, the rite of confirmation was administered to eighteen students of the university, and to a few persons of the congregation, all converts to the faith.

Diocess of Milwaukie.—*Confirmation.*—On Pentecost Sunday, the 31st of May, 1846, the heart of many a father and mother was gladdened, and the soul of every man made milder and better by the number, the piety, the holy demeanor, and dress of the little ones who then made their first communion. And on the following day one hundred and thirteen were strengthened and sealed with the sacrament of confirmation. Several distinguished converts came, in lowly mood, to receive the indelible seal! The whiteness of the virgin robes announced the spousal feast.

Ordination.—On Wednesday, June 3d, Mr. Zavier Overmiller was ordained subdeacon in St. Peter's; on Friday 5th, he was raised to the order of deacons, and on Saturday the 6th, the same reverend gentleman, and the Rev. Mr. James Moran, were ordained priests. Since Palm Sunday five priests have been added to the diocess. Had we twenty others they could all be employed in flourishing missions; besides they could find among the faithful wherewith to support life honorably. May the Lord of the vineyard send whom he will send.—*C. Herald.*

The corner stone of a new college was laid at Sinsinnawa Mound, on the 24th of May. Excellent addresses were delivered on the occasion by Messrs. Quigley and Norman.

Diocess of Mobile.—*Springhill College.*—We learn from the *Prop. Catholique*, that the fathers of the society of Jesus, in the province of Lyons, have accepted an offer of the college at Springhill, Ala. They will take charge of the institution in November. The diocess of Mobile is in a flourishing condition. A new brick church was blessed at Tuscaloosa, in January last, and two others have been re-

cently completed at Tallahassee and Jacksonville. Churches are to be erected this year at *Guy's Ferry*, Florida East, at *Key West*, and at Apalachicola.

Vicariate of Texas.—Two Irish clergymen, priests of the mission, recently left New Orleans for Texas, where they will labor in the holy ministry.—*Prop. Cath.*

Conversions to Catholicity.—A few months ago we had the pleasure of announcing the conversion to the Catholic faith, of the Rev. N. A. Hewitt, a Protestant Episcopal clergyman much esteemed by his former circle of friends and acquaintances, and who has since published a tract on the theories of the high church Episcopalians. Mr. Hewitt's example was soon followed by other clergymen of the same denomination, who have found in the bosom of the Catholic church that peace of mind which can not be the offspring of Protestantism, in any shape or form. We allude to the abjuration recently made by the Rev. Mr. Major, pastor of an Episcopalian church in the district of Moyamensing, Philadelphia, and that of the Rev. Edgar P. Wadham, pastor of a church of the same denomination at Ticonderoga. The former had the happiness of making his profession of the Catholic faith on the 25th of June. On the 27th he received the sacraments of confirmation and the holy eucharist. Being bound by matrimonial engagements, Mr. Major can not aspire to the ministry of the church to which he has attached himself; but we are pleased to learn that his services have been secured, as professor of Hebrew and belles lettres, in the theological seminary of Philadelphia. By this arrangement he will be enabled in some degree to make that provision for his family of which he had been deprived by his sacrifice, for God's sake, of all worldly considerations. The *Banner of the Cross*, an Episcopal journal of Philadelphia, speaks favorably of Mr. Major, and in doing so has evinced a considerably greater share of common honesty and Christian charity than some of its neighbors, v. g. the *Southern Churchman*, who take it for granted that a man must necessarily be deserving of vulgar abuse if he follows the dictate of his conscience by embracing the Catholic faith.

Of Mr. Wadham's admission into the fold of truth, we may mention some particulars which will be read with interest.

He made his profession of the Catholic faith on Sunday, July 5th, in the chapel of St. Mary's seminary, Baltimore. This deeply interesting ceremony was performed at the high mass immediately after the Gospel. A breathless silence prevailed whilst this young clergyman, in the presence of the assembled priests and seminarians, knelt at the foot of the altar, and read in a clear and audible voice the form prescribed in the Roman ritual. As no notice had been previously given of the ceremony, the congregation, unconscious of what was about to take place, seemed no less astonished than edified in beholding, for the first time, within the walls of that beautiful little chapel, a spectacle so extraordinary and imposing.

Mr. Wadham, when a youth, was sent by his parents, who lived at Westport, Essex Co. New York, to Middlebury college, Vermont. In this institution he completed his course of studies, and graduated in 1838. During the same year he went to reside in Kentucky, where he was advised to enter upon his theological studies, and to take orders in the Protestant Episcopal church. But being desirous of pursuing a more thorough and extensive course, he returned to his native state, entered the General Theological Seminary of the Protestant Episcopal church, in New York city, in 1840, and was ordained deacon in 1843. At this time he was the friend and companion of the Rev. Mr. Carey, whose religious views were so obnoxious to the low church party, and even elicited from two of them a public protest against his ordination by Bishop Onderdonk. Mr. Carey became the occasion of a fierce contest between the high and low church, while Mr. Wadham was permitted to view the strife in quietness, and with no little profit to himself. He was sent on a mission to his native county, and resided at Ticonderoga until last April, when he returned home with the determination of seeking, at the earliest opportunity, reconciliation with the Catholic church.

The Commencements.—Within the last six weeks, the classical exercises of our different colleges and academies closed with the usual ceremonies, awarding degrees, or testimonials of merit, to the deserving, and awakening a spirit of emulation among the students by the public honors thus judiciously and impartially conferred. From the various accounts which we have read in our exchanges, we are led to infer that most of our Catholic institu-

tions are eminently flourishing, while all perform an important part in the great work of education; storing the youthful mind with that knowledge which will be so available in after life. We can not but observe that, in all these establishments, a system of instruction is pursued that is peculiarly adapted to nourish and strengthen in their alumni a strong attachment for republican principles, and for the free institutions of our happy country. From the addresses delivered at the annual commencements, and from other celebrations which take place in our literary establishments, it is plain that the pupils are not merely instructed in those branches of knowledge which will fit them for future usefulness in their relations between man and man; but they imbibe also a spirit of lofty patriotism which will make them, under all circumstances, true to the interests of their country. We say this, not with a view to contradict the unjust insinuations of ignorance or bigotry, (for the fact is sufficiently obvious of itself,) but it is a subject of honest self-congratulation, that the collegiate and academical institutions in the United States, under Catholic directors, are inferior to none, throughout the length and breadth of the land, in preparing the rising generation for a career of honorable usefulness. The principles and habits which they inculcate, if diligently cultivated, must necessarily elevate their youth to the highest scale of social excellence. We could easily establish the truth of this proposition, by a reference to the vast number of examples that might be mentioned; but our limits forbid us to dwell longer upon this subject.

Newman's Essay on Development.—The *New York Churchman*, speaking of Mr. Newman's work, says:

"So far as our observation has extended, Mr. Newman's 'Development' has fallen among us like a stone on the water, which splashes the surface and sinks to the bottom."

If we may judge of the effects of Mr. Newman's work from the religious changes going on around us, we are forced to conclude that the "splashing" has been very considerable, and still continues. The conversions that are daily taking place in England and in this country leave no room for doubting that the waters have been "moved," and that they who were spiritually diseased are fast getting rid of their maladies by uniting themselves with the church of Christ.

V. Rev. Dr. Spalding.—The friends of this gentleman in Baltimore were much pained by the intelligence recently received that he was seriously ill; but we rejoice to learn from the *Catholic Advocate* that hopes are entertained of his recovery.

Praying for the Pope.—The editor of the *Methodist Protestant* asks: "Must then the pope, too, pass through the fires of purgatory? And he the infallible head of *the* infallible church?"

Our neighbor needs to be set right. Even were the pope *infallible*, he would not be *impeccable*, and he may therefore claim our prayers. But those who are not pleased with a purgatory are very liable to go farther and fare worse.

Metropolitan Catholic Almanac, for 1847.—The reverend clergy, and all who feel an interest in the completeness and accuracy of the *Metropolitan Catholic Almanac and Laity's Directory*, are respectfully requested to forward to the editor of this Magazine, or to F. Lucas, jr., Baltimore, (before the 15th of next August,) such information as they may wish to appear in the above mentioned annual. To meet the wishes of the public, and to render the periodical as complete and interesting a source of information as possible, is the sole view of its conductors in thus requesting the co-operation of all who may contribute to its usefulness. The Catholic periodicals in the United States will confer a favor by publishing this notice once or twice.

Journals in Paris.—There are daily journals of admitted repute, 21; smaller satirical journals, 6; journals not daily (such as weekly, monthly, &c.) 27; religious journals, of which twelve are Protestant, 24; journals of legislation and of jurisprudence, 38; journals of political economy and administration, 3; journals of history, statistics, and travels, 12; journals of literature, 44; journals of fine arts, painting and music, 9; journals of theatres and theatrical matters, 2; journals of mathematical and natural sciences, 13; journals of medicine, 28; journals of military and naval art, 12; journals of agriculture and rural economy, 22; journals of commerce and industry, 23; journals of public instruction, 7; journals of women, girls, and children, 20; journals of fashions, 11; journals of picturesque sites, landscapes, &c., 4; journals of advertisements, 17. Total, 343.

This is in Paris only. In the departments,

ten years ago, there were 253 journals. A Frenchman has made the puerile calculation that if all the sheets issued annually were joined together "in an immense riband," it would go three times round the circumference of the globe.—*Lit. News Letter.*

To Correspondents.—*Our Martyrs*, No. 1, has been received. Also, *Monachism* and *Never too Late*, poetical articles, which will receive due attention. We have also received a communication, in the form of a letter, complaining of the critique on Mr. Newman's Essay in the last number of *Brownson's Review.* It will appear in our next issue, with some remarks of our own upon the same subject.

OBITUARY.

Died, June 19th, near New Orleans, the Rev. P. Plunkett, after a long and severe illness, borne with great Christian patience and resignation. This zealous and pious priest was born in the county of Roscommon, Ireland, in the month of May, 1815. He was raised to the priesthood in Louisiana, by Mgr. Blanc, bishop of New Orleans. After having attended successively some missions on the coast, the chaplaincy of St. Patrick's church, N. O., and the chapel of the Ursuline nuns near that city, he closed his painful and meritorious career of life.—*C. News Letter.*

At Boston, on the 7th of July, Rev. Richard Davys, aged 38 years. In company with the Rev. Mr. Deas, he had been in this country about three years, collecting subscriptions towards building a Catholic cathedral at Ardagh, Ireland, and arrived from a tour to the west a few weeks ago.

June 25, at the monastery of the Visitation, Sixth street, St. Louis, Sister Jane Frances McBride, after a consumption of two years.

The deceased was a model of all the virtues of her state; displaying in health, as well as in sickness, the most admirable patience, resignation, and humility. She received the summons of death without alarm; and to her expiring moments exhibited a serenity of countenance, self-possession, and tender piety, which will never be forgotten by those who had the happiness of assisting at her saintly death.—R. I. P.

At the hospital, on the 22d June, Sister Melama (Ann Doyle), in the 36th year of her age. The deceased was born in the county West Meath, Ireland, and emigrated to this country at an early age. Feeling herself called to serve God in the religious state, she entered the society of Sisters of Charity, at Emmittsburg, Maryland, and for the space of twelve years discharged, in an edifying manner, the various duties imposed upon her, in her attendance in the hospital and Male Orphan asylum in this city. She has now finished her course, and gone to receive her reward. May she rest in peace.—*C. News Letter.*

On the 8th of July, in the convent of the Ladies of the Sacred Heart, in this city, Sister Ann Hagerty, in the 35th year of her age, and the 8th of her religious profession. She was ever an edifying member of that community.

At the house of our Lady of Mercy, in Charleston, on the morning of Tuesday, the 30th of June, Miss Ellen Riordan, aged 32 years and 6 months, a native of the city of Cork, Ireland, and a resident of Charleston for the last eight months.

Having arrived here last October, and being received by the Sisters, she commenced her noviciate, and gave every indication of making a very useful, efficient, and valuable member—edifying all by her pious example; but God, it seems, was satisfied with her intention and self-sacrifice, and has, because of her innocence, taken her, to bestow on her the rich reward promised to her many virtues and entire offering of self to him—"And every one that hath left house, or brethren, or sisters, or father, or mother . . . . . for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

During her tedious illness the most unremitting attention was paid her by her sisters, to whom her many amiable qualities endeared her; but all would not restore her, for, He whom she loved, who alone knows what is best, had called her to himself,—"Fait voluntas tua." Having exclaimed "Jesus have pity on me," her pure soul, freed from its earthly prison, winged its way to the bosom of its God; she slept in the Lord. May she rest in peace. Amen.—*C. Miscellany.*

At the Ursuline convent, Quebec, on Friday, the 3d of July, 1846, aged 65 years, the Rev. Mother Saint Henry (Mary Louisa McLaughlin), after forty-six years' profession as a nun, while she filled repeatedly the office of superior of the convent, with the greatest ability, and that justice and prudence which secured her the confidence and esteem with which she was always honored.

Thornberry Abbey, a Tale of the Times. New York: E. Dunigan. 18mo. pp. 244.

This handsomely printed volume forms one of the numbers of *Dunigan's Home Library*, and although a reprint of a book already published, will be considered one of the most acceptable works in the series. The tale is well conceived, and is written with those graces of style which must necessarily be interesting to the reader. But what is far more valuable in this publication, the story is full of instruction. It is not one of those *historical novels*, as they are called, which pretend to usefulness because they eclipse the truth under the clouds of fiction; it is an allegorical and pleasing narrative of what we see passing now-a-days in the religious world; it is but a generalizing of particular facts and scenes which occur in real life, and which may be greatly beneficial to those who need instruction on the comparative merits of Catholicity and Anglicanism.

Discourse delivered at the Commemoration of the Landing of the Pilgrims of Maryland, celebrated May 11th, 1846, at Mount St. Mary's, near Emmittsburg, Md. By James McSherry, Esq. pp. 36.

It reflects honor upon Mount St. Mary's college that her students and professors have continued, since 1842, to commemorate annually, an event which is unquestionably the proudest in the annals of Maryland, because it announces the first dawn of Gospel truth upon this province, and the first bright rays of universal freedom upon the American continent. The introduction of civil and religious liberty into the new world was the glorious deed of a Catholic, and it affords an argument for our times and our country, which is well worthy the consideration of the patriot and the historian, but entitled to the special attention of those who belong to that faith which is continually held up by bigots and fanatics as incompatible with free institutions. For this reason we have devoted a large space in our pages to the discussion of questions connected with Maryland colonization, knowing that this investigation must not only redound to the glory of her early settlers, but, what is of far greater consequence, establish the truth of principles that furnish a triumphant vindication of our religion from the aspersions of its adversaries. The study of facts, like those which our colonial history exhibits, is by no means a speculative or sterile occupation: it involves truths which are of the utmost practical importance in our day, and in the land which we inhabit. The pilgrims of New England might be remembered as mere beings of the past; their deeds might not be heralded by anniversary festivities, and yet the present and future generations would thereby lose nothing worthy of preservation. But we can not say this of the Maryland pilgrims. Their deeds are the brightest prototype of political wisdom that history displayed to the signers of American independence; and to remain silent on this subject would be robbing our countrymen of the most precious recollections; much more may it be said that we do good service to our country by continually holding up the example of Lord Baltimore and his associates as a model for imitation. They who aid in doing this are public benefactors; nay, it is only through them and others of a kindred spirit, who endeavor to keep alive, in the memory and love of their fellow-citizens, the great principles of civil and religious freedom, that our republic can be secured against the intestine causes of decay and dissolution. On matters involving so much of real interest, the enthusiasm of the orator is rather a subject for praise than for censure; the more vividly he portrays the beauty of those principles which our ancestors inculcated, the more is he entitled to the gratitude of his countrymen. We need only add here, that Mr. McSherry has displayed in his discourse all the fervor of true patriotism, while he has ably unfolded the history of Calvert, and defended that of our colony from the attempted mystification of writers who, in the contemplation of the past, forget that the picture has already been spread out to their view, and not to be created by an effort of their own fancy.

Constitution and By-Laws of the Young Catholics' Friend Society, and names of the Members, &c. Boston: P. Donahoe.

In this pamphlet we have another evidence of the noble charity which our religion inspires. It is truly gratifying to behold the active zeal which characterizes the Catholic young men in the city of Boston, and the excellent fruits of their well-directed benevolence. They form a numerous and flourishing association, whose example of charity has been imitated in other sections of the country much to the temporal and spiritual relief of children in the indigent class of society. We can only say to them all—God speed!

The Literary Class Book, or Fourth Series of Select Reading Lessons, in prose and verse: compiled by the Brothers of the Christian Schools. Philadelphia: Eugene Cummiskey. 12mo. pp. 410.

The books compiled and prepared by the *Christian Brothers* in Ireland are unquestionably among the most useful and interesting volumes ever published for the instruction of young persons. The selections are not from the trashy nonsense which abounds so extensively in our modern literature, and equally abounds in our reading books. The articles are chosen with a view to impart solid information, as well as to exhibit a model of style. For this reason, the books we allude to can not be too widely circulated among youth. In the beginning of this notice we have used the term *Christian Brothers* as the proper title of those who prepared the work in question; the *Brothers of the Christian Schools* is the title of another order in France, which labors for the same ends, but whose style in the language of their authoritative sanction is different from that of the brothers in Ireland.

GREGORIO XVI. P. M.

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